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Virginia.

FROM THE ADDRESS OF THE RT. REV. THE BISHOP OF THE DIOCESE TO THE
CONVENTION, A. D. 1845.

(Continued from page 133.)

Let me briefly allude to the means used. Bishop Moore, in his previous correspondence, and his first sermon and address, declared his determination to preach as he had ever done, when God so greatly blessed his ministry, the glorious doctrines of grace, instead of a mere morality, such as many of the English Clergy had once preached, and such as had been but too common in Virginia. The young clergy, who engaged in the revival of the Church of Virginia, took the same resolve, and made the great theme of their preaching Jesus Christ and him crucified, on the ground of a total apostacy from God on the part of man, which required such a sacrifice, as well as the renewing of the Holy Ghost, in order to meetness for the joys of Heaven. But they did not turn this grace of God into licentiousness, and think that either priest or people might indulge in sin. Among the first acts of the earlier Conventions, it will be seen that it was at once set forth before the world, that the revival of the Church was to be undertaken on principles entirely different from those which had hitherto prevailed, and under the influence of which religion had been so dishonored. It was plainly declared that there was need of discipline both for clergy and laity ; and canons were provided for the exercise of the same. Not merely were grosser vices stigmatised, but, what by some were considered the innocent amusements of the world, and which the Clergy themselves had advocated and practised, were condemned as inconsistent with the character of a Christian professor.

Baptism, by which we renounce the pomps and vanities of the world, as well as the sinful lusts of the flesh, and which had been customarily celebrated in pri-

vate, directly in opposition to the rubric, and often amidst ungodly festivities, was now sought to be performed only in the house of God, and with pious sponsors, instead of thoughtless and irreligious ones. Candidates for confirmation, instead of being presented because they had reached a certain age, and could repeat the catechism, were told what a solemn vow, promise and profession they were about to make, and that it was none other than an immediate introduction with full qualification to the Lord's Supper. Of course, very different views of the Lord's Supper, and the conduct of communicants, were inculcated, and the Minister even bound, by express canon, to converse with each one, before admitting him for the first time to the Lord's Supper. Thus was the whole tone and standard of religion changed, to the dissatisfaction and complaint, it is true, of some of the old members of the Church, and not without condemnation of some from abroad.

In due time, the important measure of requiring that all who enter our Convention to legislate for Christians and Christian Ministers, should themselves be Christian professors, was adopted, though there were those at home who feared the attempt, and there were those abroad who prophesied evil in such a manner as to encourage disaffection at home. But God was with us, and has granted most entire success.

As to the manner of exciting zeal in Christians, and awakening interest in those who were not, it was thought that no better example could be followed, than that of the Apostles, who preached not only in the temple and synagogues, but, in some places, from house to house, as occasion required, and opportunity offered. As to the manner of preaching, written sermons were generally preferred in the pulpit; extemporaneous exhortations were often resorted to in smaller assemblies; and, without slighting the excellent prayers of our Liturgy, there were many occasions, both in private families and in social meetings, when extemporaneous petitions seemed edifying both to the pastor and his flock. As to the great benevolent and religious institutions of the age, our Ministers felt that they were doing well to encourage their people to a lively participation in them. The Missionary and Bible Societies, the Colonization and Temperance Societies especially, received their most cordial support, and they considered it a subject of devout thankfulness to God, if their congregations took a deep interest in the same.

To provoke each other and their congregations to zeal in all good works, and especially to awaken the careless to a sense of their lost condition, the Ministers would meet together occasionally, and, for several successive days, make full trial of prayer and God's word, expecting the blessing promised to two or three who come together and ask somewhat of God.

To these, I will only add a few words as to the spirit cherished, and the course pursued towards our Christian brethren who walk not with us in all things of Church order and worship.

We have seen how long and bitter the strife that subsisted between them and our fathers,—how violent the prejudices that raged against us; and it would have been easy to enter on the work of revival in the spirit of retaliation and fierce opposition. But would it have been right, and as our Master would have had us do? Had not our forefathers done religion and them some wrong? Had not God made much use of them for good to religion? Were they not most sincere in their fear

of us, and opposition to us? Did it not become us rather to win them over by love, and secure their esteem by living and preaching differently from our predecessors?

Such was the conciliatory course pursued by our deceased Father in God, and followed by those who perceived the good effects of his example; and most happy was the effect of the same.

And now, brethren, are there any who, in view of the past, and of God's blessing upon the doctrines preached, and the measures adopted, would, for a moment, listen to the proposal of a change? More especially, when we remember, that in the course adopted by us, we only followed closely in the footsteps of a noble host of faithful Ministers and Laymen in our Mother Church, who, during the last fifty years, have been so successfully engaged in the work of her revival. Though not so deeply corrupted as the Church of Virginia, yet was the English Church most sadly defective, both in doctrine and practice. But God raised up the Venns, Newtons, Scotts, Cecils, Martins, Buchanans, among the Clergy, and the Wilberforces, Thorntons, Grants, and Hannah Mores, among the Laity, to bear their testimony against the jejune morality of the pulpit, and to condemn, as well by their writings as example, the worldliness both of clergy and people in that day. And what a blessed change has been effected! None pretend, for a moment, to question either the effect or the cause thereof. And yet, alas! so fickle, so fond of various experiment is man, there are not a few, who, within the last twelve years, while lavishing praises on those who were the chief instruments of the happy change, have yet proposed to do more good by means and instruments widely different from those which Heaven has so greatly blessed for the last half century. I need not tell of the confusion, discord and unhappiness already produced by the unwise experiment, and the injury our Church is suffering thereby. We, my brethren of the Clergy and Laity, will keep to the old ways, assured that He, "in whom is no variableness, neither shadow of turning," will continue to bless us as he has done, and yet more abundantly, if we will only be more faithful in those ways.

And while we have reason at thought of our present, by comparison with our past condition, to exclaim "what hath God done," "to thank Him and take courage," yet should we beware of boasting, or of supposing that all is done, or that what remains will certainly and easily be done. I consider it as the great error of many in our Church, throughout the land, that we are too much given to boasting, too apt to overrate our own successes, and calculate too largely on far greater, while underrating the present or probable future successes of others. God will, in his own way, correct us if we be guilty of presumption. Our Jacob is still small, and it becomes us now, as of old, to ask, by whom shall he arise? Much is there yet to be done, and there are many difficulties in the way. Though we have a goodly number of Ministers, yet by no means enough to carry on the work of enlargement as we could wish, and as the door seems opening to us.

Although we have many Churches, yet how many of the congregations are small, and not rapidly increasing, being still unable to afford even a moderate support to the Ministry.

Many are the discouragements which meet us in our efforts to sustain some of

the old, and to raise up new congregations. Among the most painful is the difficulty of attaching the poor of this world to our communion. When our Lord was on earth, he gave, as one of the signs of his heavenly descent, the blessed fact, that "to the poor the Gospel is preached," and "the common people, it is written, heard him gladly;"—"the multitudes followed him." Such should be our constant endeavor, my brethren of the Clergy; and if, from the causes alluded to in the past history of our Church, one description of the poor of Virginia have been almost entirely alienated from us, let us rejoice to know that there is another description not less acceptable in the sight of Heaven, who, if we are kind to them, and will take due pains to win them over, will more easily be led to come under the faithful preaching of the word. The poor servants will, if we persevere in our labors of love towards them, and be to them what God's faithful pastors in every age have been to the poor, be benefitted by our Ministry, and may, if we will, in conjunction with their owners, attend to them betimes as we do to our own children, become regular and pious members of our communion. But whether we think of the rich, or the poor, or those of any and every condition and character amongst us, with the hope of converting them to Christ, and attaching them to the communion of our Church, we need not expect much success, without much zeal and diligence, such as was put forth in our first efforts for its resurrection. Our State is not one of those whose population is rapidly increasing, in which flourishing villages are springing up in every direction, calling for neat churches to fill up the measure of their beauty and excellency, and where the support of the Ministry is sure, so that our Zion must needs lengthen her chords, and strengthen her stakes. Very different is it with us now, has it been for many years, and will it in all probability be, for many years to come. It is only by patient perseverance in well-doing, that we can hope to make advances in the establishment of our Church. Much self-denial, and enduring of hardship, and abounding in labors, and itinerant zeal, and contentedness with a little of this world's goods, on the part of many of our Ministers, are indispensable to the growth of the Church in Virginia, much beyond her present attainment. Without these things, she may continue stationary, or even retrograde in some places, during years to come. The want of such Ministers, and the pressing demands of our Missionary Societies, and of vacant places in other Dioceses, depriving us of a number of our young men, and of some of those more advanced in life, has left us, during the last year or two, with a larger number of destitute places than usual, which I fear will not be supplied during the present year. In addition to these difficulties in the way of our rapid progress, requiring great zeal and self-denial in order to advancement, I should suppress the truth, were I not to say, that recent circumstances in the history of our own and Mother Church have contributed not a little to revive old prejudices and former opposition, which, for the last thirty years, had been gradually and happily subsiding, under the faithful preaching, and peaceable, conciliatory deportment of our Ministers. The cry of false doctrine and Romish tendencies has been renewed under circumstances well calculated to mislead the judgments of many good people, who are not so well qualified to distinguish between the errors of individuals and the positive corruptions of a Church. There are those, who, of course, would make use of these circumstances to our injury, the temptation being too strong for poor human nature entirely to resist.

And in what spirit, and with what weapons, shall we meet and contend with this old enemy, now risen up with renovated strength against us! Surely it becomes us to remember in what manner, and with what success, old prejudices were put down, and former opposition in a measure disarmed. Let us adopt the same method now, when we would overcome a less formidable foe, for it cannot be, that prejudice now exists to the same extent as formerly. Making all allowance for honest prejudice, and little regarding any other, let us, in the spirit of Christian kindness and patience, set forth the true doctrines of our Church, as established by the Reformers, and their conformity with Scripture, more emphatically than ever.

Let us avoid as much as possible all contention, not rendering railing for railing, but contrarywise blessing, and thus, as in former times, commend our Church to the hearts and judgments of the pious and peaceable. I well know the difficulty of this in some places, and under some circumstances, but am not the less persuaded of the duty, because of its difficulty, and the temptations to an opposite course.

To conclude. In urging you, my brethren, to an adherence to those modes of exhibiting truth, and those means of advancing religion, which, in our Mother Church, and in the Church of Virginia, have been so blessed of Heaven; in warning you against changes in this time of innovation; you will not understand me as intimating that those who were first engaged in the work were incapable of error, and that no improvement could be made, neither that circumstances being changed in the progress of events, there might not be some modifications in the manner of promoting the same great object.

I am well aware of the folly of supposing that any one age or generation can be an unerring standard of truth and holiness. I admit the justness of the wise son of Sirach's warning, "Say not that the former times were better than these, for thou speaketh not wisely concerning this thing." I admit, with readiness and gratitude, a general improvement in the condition of mankind, as to morals and religion, not only since my own recollection and observation, but for a much longer previous period. I dissent entirely from those who can see nothing but deterioration in the history of man, either in our own or other lands. I see the very reverse of it in all Protestant Christendom, and even in some parts of the corrupt Church of Rome. Nevertheless, I cannot close my eyes to the fact, that some in the Episcopal Church of England and America, in their desire for its rapid extension, and its universal prevalence, and in their haste to attain some ideal perfection of unity, have embraced exploded errors, and subjected the whole Church to the charge of retracing its steps towards apostate Rome. In this, and in the vigorous and too successful efforts of Romanists to regain some of their lost power, we may perhaps see the approach of that last fearful conflict between truth and error, which is, happily, however, to be of short duration, and to end in a sure victory for the former. However this may be, my brethren, and whether we shall see, or be engaged in this battle or not, one thing is certain, that we cannot be too earnest in our endeavors, each one, after personal holiness. We need not fear as an innovation or presumption, the attempt to be more holy than any who have gone before us, provided only that we go by the rule of God's word. Neither can we be too zealous and faithful in preaching according to the law and testimony.

If, in any thing, any of us find that we have erred, laying too much or too little comparative emphasis on doctrines, duties, ordinances, promises, threatenings, or any thing pertaining to the whole council of God; of course it is our duty, by the unerring word, to correct the same, not without a careful regard to the warning and instructive voice of history, which shows how prone some have been to give to the mint the annice and cummin of religion, that regard which is due only to the weightier matters of the law.

Missions (GENERALLY) in the West.

The greater part of the present number is devoted to a continuation of "Extracts from the April Reports of Missionaries," commenced in the last number. The names and stations of *all* our Missionaries follow, a reference to the page being given on which the remarks omitted here, may be found. Thus a glance may be taken at the whole field. In some cases, Missionaries ask for prayer-books, tracts, and Sunday school books. Individuals or Sunday schools, disposed to supply these wants, are requested to send the amount of their contributions for these objects, either to our Treasurer, THOS. N. STANFORD, 139 Broadway, or to D. DANA Jr., (for Sunday school books,) and T. C. BUTLER, (for tracts, bibles, and prayer-books,) 20 John street.

Maine.

Augusta.—Rev. ALEX'R BURGESS reports that the parish has suffered "by the removals of religious, interested and wealthy families, whose places have been supplied by those who are united neither by communion, affection nor education with our Church," and consequently the statistics of his station do not compare favorably with those of last April.

Bangor.—Rev. JOHN WEST.

The Missionary at this station has resigned, having accepted the appointment of Travelling Agent for the Foreign Committee. His report has not yet come to hand.

Brunswick.—Rev. THOS. F. FALES.

"My report will show that during the last six months there has been an increase of labors, but I am sorry that there have been no more encouraging fruits from these labors." A neat and beautiful little church has been erected,

which is free from debt. "One of the young men, who was confirmed last summer, has become a candidate for our ministry, and I hope that others will follow his example."

New Hampshire.

Concord.—Rev. D. R. BREWER.

"Although there have been but few additions to the number of communicants, or of permanent parishioners, yet there is an encouraging increase in the number of attendants at the Church services."

Manchester.—Rev. W. H. MOORE.

"The station has contributed again the sum of \$12.87, to the Domestic Board." The parish remains in nearly the same circumstances as have been detailed in previous reports.

Delaware.

Dagsboro, &c.—Rev. J. A. CHILDS.

"Although the statistical report would not appear to afford any very bright prospects, yet, I think, that in fact there

was never greater promise in the Church at Lewes."

Milford, &c.—Rev. J. L. MCKIM.

(See page 135.)

Seaford, &c.—Rev. JOHN LONG.

This station is at present vacant, the former Missionary having resigned on the 1st of April. The report does not contain anything that would be generally interesting.

North Carolina.

*Leaksville, }
Rockingham Co. }* Rev. JOHN R. LEE.

"The prospects of the Church in this place are, I think, decidedly encouraging. There is a steady and pretty uniform congregation, and occasionally a new one is found to join in the services.

We have a neat little framed church on the way, which will be ready to receive us in the course of two or three months; and I believe, when we go into it, we shall be able to say with truth, we 'owe no man anything' for this house.

I still continue my services for the slaves as heretofore; attention good; success to be seen. I shall this month resume my afternoon services at destitute places, neighboring to my regular points of service."

Georgia.

Marietta.—Rev. THOS. F. SCOTT.

"All other matters remain as they were at last report, the number of attendants lost by removal being fully made up by additions. Our Female School is succeeding well, but its establishment has been at great personal sacrifice by the Rector. Its value to the Church, however, was worth the sacrifice."

Rome.—Rev. OWEN P. THACKARA.

The condition of this station is much the same as at the last report.

St. Mary's.—Rev. J. A. SHANKLIN.

No matters of general interest connected with this station.

Florida.

Jacksonville.—Rev. J. FREEMAN YOUNG.

In addition to the statistics of his station, the Missionary observes, with reference to two extensive Missionary excursions in the interior, "As to the result of my extra parochial efforts, it may be proper to state, that at Columbus, a rising town on the Suwannee river, where a Church Clergyman had never been seen before my visit, semi-monthly services are immediately to be established, with highly encouraging prospects. This point, which contributes half the Missionary's support, is to be re-united with Monticello—Madison C. H. (intervening) to have week-day services. This station will be self-supporting, and a Missionary, as I learn incidentally from the Bishop, is on his way to the ground. On the St. John's River I have secured pledges to the amount of about one-half of a Missionary's salary, with the understanding that he is to itinerate from its mouth to Enterprise on Lake Munroe, a distance of 225 miles. We hope to make such arrangements with the steamboat companies, that this will also be self-supporting."

St. Augustine.—Rev. C. C. ADAMS.
(See page 135.)

Alabama.

Carlowlville.—Rev. F. B. LEE.

"The Church at this Station continues to flourish, we trust, and in a spiritual state, though there is no increase of numbers by immigration or by proselytism. Some little interest has, however, been shown of late by a few persons without the Church, with reference to her distinctive principles, and one or two have expressed a willingness to read upon the subject; they have, of course, been provided with our standard works upon each particular point."

Huntsville.—Rev. F. H. L. LAIRD.
Nothing of general interest.

Enfaula.—Rev. J. L. GAY.
(See page 38.)

Livingston.—Rev. J. J. SCOTT.

The Missionary has resigned, but has not at present reported to this office.

Selma.—Rev. L. B. WRIGHT.

Resigned January 1st, 1846.

Tusculumbia and Florence.—Rev. D. BROWN.

"When better able, I will report in form and at length."

Mississippi.

De Soto County.—Rev. A. MATTHEWS.

"A neat little frame church, with gothic windows, and of a sufficient size for the congregation, will be in readiness to worship in on Easter Sunday. This, though on a small scale, is a matter of rejoicing. A very few years ago, the families who have erected this comfortable little building, knew nothing of our Church or its Heaven-inspired services. Thank God, we have now in the wilderness, (though as yet on a small scale,) a Church and a people.

"Your Missionary is desirous that the individuals connected with the parish, should set apart a portion of land for the purpose of a glebe, say 80 or 100 acres. Your Missionary is willing to give 20 acres of a tract he has, joining the land on which the Church is built. By this means, the services of a Clergyman may always be procured for that parish. I wish the land to be deeded to the Bishop and his successors, for the benefit of the resident Pastor of that parish.

"He would respectfully suggest, that our Western and South-western Bishops should try and procure, now while lands are cheap, a portion of land for a glebe in every new parish. This would, in a coming day, be of great importance to the Church. Lands that could now be purchased from five to ten dollars per acre, will fifty years hence be worth perhaps fifty, and in some instances an hundred dollars per acre. This would insure to the Church a permanent and settled ministry. In fact, the benefit which the Church would derive from such a plan, (when the present and

perhaps the succeeding generation will have passed away,) would be incalculable.

"Your Missionary does not make these remarks in the way of a report. He is simply stating what has suggested itself to his mind for some time."

Jackson.—Rev. N. W. CAMP.

The Missionary has lately removed to Yazoo. No report has as yet been received

Mississippi City.—Rev. J. S. GREENE.

No report at present.

Port Gibson.—Rev. A. P. MERRILL.

"The prospects in the two parishes (McCaleb and Grand Gulf) for sustaining and building up the Church, appearing to be so much more promising than at Port Gibson, I felt it a duty to devote my time and labors where I saw the best prospect of success, and have, therefore, held no regular services at this place during the last half year. *

* * My visits to the colored congregation have been only occasional, owing principally to there being no place for service and preaching during cold weather, except the cotton gin, and that the most of the time has been filled with cotton. There has also been considerable sickness on the plantation, which would have produced interruptions."

Washington and Woodville.—Rev. E. M. GILES.

Recently appointed, and no report due.

Louisiana.

The Bishop, in a recent letter to the office, thus alludes to the affairs of his diocese:—

"You will have noticed in the Protestant Churchman the consecration of a church (an exceedingly neat one,) in this city, reared under the auspices of a Missionary of the Society. The church will accommodate about 650 persons, is already very well filled, and will next year take care of itself. For the accomplishment of this work, we are indebted to the appropriation from the Missionary Society; without it, it could

not have been effected. The Missionary has been employed at his station about eighteen months.

"I very much hope that there will be no failure to meet the payment of the salaries of the Missionaries in this diocese, and that the amount appropriated to us will not only be continued; but enlarged. We are doing what we can to support our own missions, and are actually supporting them at an expense much greater than the amount appropriated by the Missionary Society. Yet we are not able just now to dispense with some foreign aid, and must rely on the Society for a few years for such assistance as will help us to become established in our parishes."

Caddo Parish.—Rev. WM. STEELE.

No report received.

East Baton Rouge.—Rev. JOHN BURKE.

"Our church edifice will, we hope, be soon completed. Poor as we are at present in numbers and means, we trust the day is not distant, when we shall be able to make some return, however inadequate, to the Missionary Committee, for their fostering care.

"The removal of the seat of government to this place will add to its importance as a sphere of Missionary operations."

Natchitoches.—Rev. E. GUION.

"I have but little of special interest to communicate. With the blighting effects of Romanism on one side, and Infidelity on the other, our little barque still keeps afloat, though contending against fearful odds. Your Missionary, at times, feels almost tempted to despair, but he is cheered with the belief, that the Lord is, and will continue to be with us, and prosper the work of our hands."

New Orleans.—Rev. N. O. PRESTON.

(See page 135.)

Tennessee.

Bolivar.—Rev. D. STEVENS, D.D.

The Missionary has been suffering from sickness during the winter. A

church edifice has been erected, which is ready for consecration.

Jackson and Brownsville.—Rev. L. JANSEN.

"I wish it were mine to report a greater degree of *numerical* prosperity, but in the West it is far more difficult to gather in by crowds than in the East—the floating character of our population, the prejudices of the people, the abounding of sects, all conspire against us. We must, from the necessity of circumstances, move *slowly*, but then we move *surely*—our impressions when made are permanent—the convert, when made, is a convert *everywhere*. Our church is nearly completed, that is, sufficiently so to worship therein—we must stop a year to breathe—our purse has got low—we wish to avoid debt and begging—we thought we could have finished it completely, but as is usually the case in this country, the bills come in much heavier than the contract. We have thus far expended \$2,500, raised by a very few here—no help from abroad—\$600 more will be wanting—for it we must wait. The few have *family* claims which must first be met. I speak of Jackson. In Brownsville we have no church, nor at present likely to have; the people are too few and poor. The congregation in Jackson increases, but not at present its means; in a few years, however, I have no doubt it will support its own minister. Many of my own labors and privations are of too *personal* a nature to be dwelt on. The riding fifteen hundred miles per year in all weathers, through all roads—sometimes fording rivers, then floundering through swamps and bottoms—then swimming creeks which a few hours rain have made impassable—ever and anon in forest storms (no trifles here,) to look aloft, at every blast, to escape a broken head from falling limbs, or leap the trees which fill the path—and then wet, weary, and alone, ride on mile after mile, each of which at times appears a league—having no companionship but your own thoughts, no one near but God—are some of the natural incidents of Missionary life. Yet He is enough, more than enough. The "Lo I am with you," is more cheering than

sunshine, more strengthening, more joyous in its social exhilaration—more time-killing, drawing you far more successfully away from your own thoughts and anxieties, than all the pleasant companionship of a city rector's home.—“His presence makes our paradise, and where *He* is is Heaven,” Let but our fields of labor be appointed by Him, and it matters not in the least *where* they are—one place is just as good as another; not to flesh and blood, but the enjoyment of His presence. Let but *Himself* choose our field, then He will bear our trials, He support our afflictions.”

Knoxville.—Rev. CHARLES TOMES.

The report contains the statistics only, which, however, indicate a very favorable state of things in the parish.

Randolph.—Rev. J. W. ROGERS.

“I have preached day and night in all of these places (Randolph, Covington, and St. Andrews, a new parish S. W. of Covington,) during the last six months, riding on horse back, carrying *twelve* prayer books (all that we have) from place to place in saddle-bags. There is every prospect of building up intelligent and influential congregations; but at present we are encumbered with debts.”

WilliamSPORT.—Rev. JOHN NOBLE.

The Missionary reports the statistics of his station only, having made a fuller communication to his Bishop.

Kentucky.

Bowling Green.—Rev. W. D. HARLOW.

(See page 137.)

Covington and Newport.—Rev. E. LOUNSBERY.

(See page 136.)

Danville.—Rev. M. F. MAURY.

(See page 136.)

Frankfort.—Rev. M. H. HUNTER.

The Missionary resigned his station on the 1st of April. The report contains nothing of special interest.

Hickman.—Rev. N. N. COWGILL.

“Above you have my semi-annual report. When I look over it I cannot but feel humbled, that I have been able, apparently, to accomplish so little,—but the Divine word teaches us that Paul may plant and Apollos water, yet God *alone* giveth the increase. I trust I have been enabled, with the ability which He hath given me, to declare the whole counsel of God. At least, I can truly say, such is my desire; and in due time, if I myself am not permitted to reap in the harvest, some other labourer chosen of the Lord, shall gather it in—then he that sowed and he that gathered shall rejoice together.”

Hopkinsville.—Rev. G. BECKET.

No report received at present.

Paris.—Rev. G. G. MOORE.

“We have just adopted in this parish, a systematic method of contributing for Missionary purposes, which I have good reason to believe will amount to some 30 or 40 dollars per annum. The plan is for each baptised member of the parish to contribute so much per week; this is deposited in boxes, which are placed at the doors of the church, as the congregation are retiring. It is designed to be a permanent arrangement, so long as the contributors remain members of the parish.”

Shelbyville.—Rev. J. B. SMITH.

No report received.

Smithland.—Rev. ROBERT ASH.

Report contains the statistics only of the station.

Ohio.

Centreville.—Rev. A. EDWARDS.

The Missionary reports, that, owing “to the inclemency of the season, the station has not been so flourishing and prosperous as it has been in his other semi-annual reports. Most of the congregation have a long distance to come to the house of the Lord, and cannot attend so regularly and punctually as they would wish. But since the commencement of spring our place of worship is

crowded, and your poor missionary hopes and prays that he will have more cheering news to communicate in his next report."

Dresden and Madison—REV. G. B. STURGES.

No report received.

Huron—REV. SAMUEL MARKS.

The report contains no matters of general interest.

Lower Sandusky—REV. H. HOLLIS.

"Although commencing and laboring under discouraging circumstances, he humbly trusts, through the Divine Blessing, his labors have not been altogether in vain; prejudice has gradually given way; one family after another has joined the congregation; souls have been renewed,—turned from idols to the living God, and in peace and quietness our communion has increased. Our church was consecrated in Nov. last, by the Bishop of the Diocese.

But here the Missionary is sorry to say, debt has been incurred in building; and though considerably reduced by the sale of slips, *since the contractors were paid*, it now amounts to upwards of thirteen hundred dollars, including the lot bought on a few years credit. This, with the fact that the pecuniary support of the ministrations fall mostly upon those to whom the Parish debt is due, renders their necessities pressing, *for even a much larger amount of Missionary aid than they are now receiving*. Yet it is highly important the ministrations of the Church should here be sustained; that those who have commenced thus nobly, should be generously aided, for it is in the midst of a population under the influence of rampant infidelity on the one hand, and on the other, of the wildest, varied, and unique sectarian fanaticism.

Would that some generous souls to whom have been intrusted much of the gold and silver of the Lord, might be induced to believe that it was their duty to relieve those, of the Parish debt, who have, exclusive of this, contributed a liberal share toward the expenses of the Parish and the building of the church.

And may God open the hearts of all,

to sustain many laborers in this wide western field."

Indiana.

Indianapolis—REV. S. L. JOHNSON.
(See page 141.)

Jeffersonville—REV. C. H. PAGE.

"In September, preceding date above, (1844) the parish was visited by the Bishop, at which time confirmation was administered to four persons, and the church was found removed to a lot which had cost \$200, and a vestry and school room, and lamp, with other improvements, at the cost of \$150. In consequence of the removal of some families, in which were valuable communicants, the state of the parish is not as prosperous apparently as it has been."

La Porte—REV. S. W. MANNEY.
(See page 137.)

Lawrenceburgh—REV. T. B. FAIRCHILD.

"This station although aided and occupied several years ago, had become entirely extinct by death and removal. It now labors under great disadvantages, but all persons who are informed in reference to the subject, say that they have never seen so much promise of success as now. We have the money raised for a church, and are only waiting for a deed of a lot to commence building; and it is thought that as soon as we get out of our hired house, and have one of our own, that we shall have a large accession to our congregation. I learn also that the Church is silently yet steadily overcoming the prejudice which has existed against it. We have also a female seminary in prospect, and hope that its influence will be considerable in favor of the Church, it being placed under an intelligent layman of our Church.

I have been teaching a female school preparatory to this, which must be my excuse for the blanks attached to some of the items in my report. I shall be relieved on the first of May, when I shall give myself wholly to "the work of an Evangelist."

As I have never seen Bishop Kemper, I cannot say anything in reference to

the subject of his circular through the "Banner of the Cross." All my parishioners speak in the highest terms of him, and it may be declared without equivocation, that all his influence in the parish has been in favor of the Gospel in the Church, without reference to party names and principles."

Logansport—Rev. A. CLARK.

(See page 138.)

Madison—Rev. JOHN L. HARRISON.

(See page 138.)

Mishawaka—Rev. B. HALSTED.

The Missionary formerly at Fort Wayne reports of that station—

"On the 23d February the ladies of the parish held a Fair, to which the patronage of the citizens was very generously extended, and as the result \$256 was deposited in the bank, to be appropriated to the purchase of a lot for a Church. The zeal and success of the ladies having given a new impulse to efforts for the Church, a subscription was afterwards opened to complete the funds for the purchase of ground and the erection of a building; and there is now a good prospect, that soon, with the Divine blessing, this parish will supply the want so long felt, of an appropriate and consecrated place of worship. How blessed a thing would it be for a few of our Eastern brethren, who have the means, to aid us in so good and necessary a work. Although the number of Episcopalians here is at present small, yet the town is one of great importance, of constantly increasing business and rapid growth; and I believe the Church, if now well sustained, will but very few years longer need a continuance of the nursing care of the Board of Missions.

It is with deep regret that I have heard intimations of the suspicion and distrust with which some at the East are disposed to regard our indefatigable and esteemed Bishop, and the consequent withholding of the aid on which the existence and extension of the Church here must, under God, depend. If he holds any doctrines, or advocates any usages which are not in strict and plain conformity with the word of God,

and the requirements of the Church, I certainly am ignorant of it. His annual addresses contained in the published journals of our Convention, and communications in the Spirit of Missions, seem to me to furnish sufficient evidence of the soundness of his views and his untiring zeal and devotion to the cause of Christ and His Church. Here, where his frequent visitations and preaching of the word, "in season and out of season," in our churches, or wherever else people are found willing to hear the gospel of salvation, "his praise," for zeal and faithfulness, discretion and soundness of judgment, purity of doctrine and entire freedom from all disturbing novelties, "is in all the churches." Sure I am, that no Bishop of the Church can enjoy more entirely than our own, the affection and confidence of both clergy and people under his jurisdiction. And I sincerely hope, that if such confidence is anywhere wanting abroad, it may soon be restored, and bring with it renewed interest and enlarged offerings in behalf of our scattered and feeble, though promising Missionary stations in the North-west."

New Albany—Rev. W. P. SAUNDERS.

(See page 140.)

Peru—Rev. F. C. BROWN.

"In all our labors the consolations of the Spirit have been strong and cheering—without them, we should have fainted in the midst of so many privations. To give up home and friends, to take farewell with an aged father and mother, in order to enter upon the trials of a Western Missionary life, was more than human nature could have borne; unless it had been sustained by the conscious presence of the Lord and the inward grace of His Spirit. Most truly has He given His grace as it has been needed. Most happy and thankful should we be to have such a Friend and Comforter, *always with us*, when we go forth in His service. When deprived of other privileges, the public worship of Almighty God has had greater inward effect, and has given more holy satisfaction. Never have I uttered more sincerely those divine words, "O go

your way into His gates with thanksgiving and into his courts with praise." The holy Supper of our Lord, though administered without any thing to move the outward senses, in an upper room and from earthen plates, has had more significance and power than usual. The grace of our Lord has been very refreshing, conveying real strength to the fainting soul. And in general, the doctrines of our apostolic Church have taken only a deeper hold upon the mind and the affections, as we have been driven from other sources of dependence and obliged to place it all on Him. The less we have of other things to cheer us, the more He refreshes us with Himself. To Him alone be the praise and the glory."

Richmond—Rev. G. FISKE.

(See page 138.)

Terre Haute—Rev. R. B. CROES.

"The last six months have been *apparently* quite unfruitful. But I do not yet despair. I have determined to wait with *patience*, constantly praying that God would enable me, if necessary, to "let patience have her *perfect* work."

* * * * I am still engaged in the business of teaching, partly for the purpose of supporting my family, and partly for the purpose of preparing the way for a Parochial school. My patrons, who belong to different religious societies, acknowledge that my instructions and discipline are beneficial in a moral as well as in an intellectual point of view; while, for the most part, they are unwilling to test the advantages of my spiritual instruction as a minister of the Church of Christ. * * * *

As to the *party spirit* to which Bishop Kemper refers in his address to the Clergy, I know not that any exists in Indiana. The Bishop is not a party man, so far as I believe."

Vincennes—Rev. B. B. KILLIKELLY,
D. D.

(See page 139.)

Itinerant—Rev. W. VAUX.

(See page 142.)

Illinois.

Albion—Rev. THOS. S. BRITTON.

The Missionary resigned the station on the 1st of April: the report contains nothing of general interest.

Batavia—Rev. W. ALLANSON.

The report, containing the statistics only of the station, is not of general interest.

Chester—Rev. W. MITCHELL.

"For the last six months, I have had much to encourage me in the arduous duties of an itinerant Missionary, especially so far as large and attentive congregations are concerned. I consider it a promising indication of usefulness, that the members of other communions seem to have had much of their prejudices removed. And I must name to you as one of the evidences of it, I have been of late frequently solicited to hold services and preach in their meeting-houses and private dwellings. There seems to be an open door everywhere to me. But much of our usefulness is lost for want of a church at Chester. Three years' experience fully proves to us, that we cannot grow without a church of our own at that great centre of our Mission. A church at Chester might be the means of establishing herself there, and duly *nursing* all the feeble parishes in the joining counties.

In Chester are two steam mills; one of them making 200 barrels of flour every 24 hours when at work, and one castor-oil press, and some 10 or 12 stores, doing a fair business. I ask, shall I give up this promising field, when only \$400 will secure us a church, by doing our best, in addition to it? Do, dear sir, let our urgent call be known. Cannot our friends raise us that sum to build one Episcopal church in a space of several hundred miles? Yes! Look at the map, and you cannot place your finger on one spot in all southern Illinois where an Episcopal church is to be found south of Alton. From these facts, you can see the importance of the itinerant field in which I am laboring. My demand is a peculiar one, yea, an exception to many

others; and this is my apology for troubling you with it; and I do so now to save time and the expense of another letter. I do hope the smallness of the demand will not diminish its value and importance. We could ask for, and use four thousand dollars to great advantage, but will be satisfied with the four hundred dollars, and no less will enable us to secure a church."

Collinsville.—Rev. J. L. DARROW, M. D.

The report contains nothing of general interest.

Dixon & vicinity.—Rev. A. J. WARNER.

The same may be said of this station.

Galena.—Rev. J. DE PUI.

(See page 143.)

Kickapoo.—Rev. R. RADLEY.

"Mine being entirely a new parish, with but few members of the Church in it, and they not wealthy, I have thus far been compelled to subsist on the small stipend allowed by the Missionary Board. Yet I am sure you will say, despair not, but go on with the good work, particularly when I tell you, that we already have built a beautiful little church (of brick), 28 by 45 feet, and 14 feet between joists; all covered in and paid for. We hope to use it for public worship in about four or five weeks, though it will be in an unfinished state, and must remain so for some time, unless our brethren in the East lend a helping hand.

From the permanent stand the Church has taken in this little village, many, who not a year since, if not open enemies, were perfect strangers in the courts of our beloved Zion, are now her warmest friends, and delight to join in prayer and praise to the Great Head of the Church, according to the forms set forth in the Book of Common Prayer."

Mendon & Chili.—Rev. JOHN SELLWOOD.

The report contains nothing of general interest.

Ottawa.—Rev. C. V. KELLY.

"In addition to the preaching at this place, I have also preached at Vermilion, Peru, Juliet, Lockport, and Chicago. My mission is in a thriving condition, and I hope, before long, to commence the erection of a church edifice. I have only to complain of the scantiness of my means for the support of my family, but live in hopes that the Society will be able to add thereto shortly."

Quincy.—Rev. G. P. GIDDINGE.

The report contains nothing of general interest.

Robin's Nest.—Rev. SAM'L CHASE.

"Although the number of communicants remains the same, yet I trust there has been on the part of all a continual growth in knowledge of the Gospel, and strict adherence to the doctrines of the same, manifesting their faith by a life of obedience. A large portion of my time has been devoted to the religious instruction of the students in the college: in this respect my labors, I trust, have not been in vain."

Rockford, &c.—Rev. A. LOUDERBACK.

(See page 142.)

Rushville.—Rev. ROBERT WALKER.

The report contains nothing of general interest.

Itinerant.—Rev. DUDLEY CHASE.

"The stations in the vicinity of Jubilee still continue, by the appointment of the Bishop, under my spiritual charge. Of each of these I would say a few words.

1. *Christ Church, Lower Kickapoo.*—Fourteen persons receive the Holy Communion in this Parish. The Church edifice was consecrated by the Bishop on one of the coldest days last winter. It will hold about 150 persons. Half the pews are yet to be put in. The work however is paid for. There is no debt hanging over the trustees. The congregation consists of about 60 persons. It would doubtless be pleasing to the persons in England who have contributed towards the erection of this house, to be assured that their benevolent intentions have been carried into ef-

fect. Their pious countrymen who may be disposed to join their brethren in this place, will find a spiritual asylum which will prevent them from wandering from the Church of their forefathers.

2. *Grace Church, Kickapoo Village.*—This is not an organised parish. It receives its name from the Chapel so called, erected on land deeded to the Bishop as sole trustee. The roof is not yet entirely inclosed, but it is hoped the house will be ready for consecration by June. The funds for this building (being of brick, 27 by 42, with a tower,) were not obtained from the East or elsewhere. One hundred and eighty-seven dollars were given by the Bishop, and four hundred and five dollars by Rev. Richard Radley, and the rest contributed by the inhabitants, say two hundred dollars; not a communicant being in the place at the time contributions were made. The congregation numbers about 50 persons; when the Church is finished it will doubtless increase.

3. *Zion Church, Brimfield.*—This is also a Chapel built of stone, 43 by 23 feet, on land deeded to the Bishop as trustee. It is entirely finished except the seats, and will be ready for consecration soon. The cost of this house has been mostly borne by the Bishop, (\$392.) I made application to one of the rich Parishes at the East, through their Rector, for aid, hoping that they would listen to a statement of facts, and not let the burden fall too heavily on him upon whom such cares should not rest, but I received for reply that the contents of my letter had been made known to the congregation, but that he (the Rector) did not expect any contributions.

Another Clergyman was also applied to, who, when on the spot, had offered to give forty acres of land (about one tenth of what he owns in the neighbourhood,) on the condition that \$1500 should be raised in one year. This was a safe proviso, yet the Rev. gentleman told me he should consider himself *morally* bound to make the gift, should an Episcopal Church be built in the village within a reasonable time, but he has refused the once proffered aid.

I met at this place last Sunday a congregation of about 85 persons. I have also a Sunday school (taught by one of

the students at Jubilee,) of 40 scholars. A daily school was also opened last week by a teacher employed by the Bishop, and two months free schooling promised the children by him. We hope soon to have a room added to the Church, 20 by 30 feet, which will give us space for a vestry and daily school. No other religious body meet regularly in the village. Much prejudice has been removed, and the moral prospect, once dark indeed, begins to brighten.

Though few are members of the Church, (9,) a respectful and attentive audience attend our services, and where such can be had I conceive it to be true missionary ground. We wait, and watch and pray, for a spiritual harvest. I am sure that God will hear the prayer of faith, and if I should not witness the fulfilment, yet it is a consoling promise that he who planteth and he who watereth shall rejoice together.

4. *Shiloh.*—This is a name which I have given to a settlement about three miles distant, where assemble every alternate Sunday, in a log cabin school-house, a large number of well disposed people, dressed in their "home-spuns." I first preached there in the winter of '44, but being obliged to discontinue the summer following, I had not since renewed my visits till I was desired to do so by a person delegated by his neighbours to say that they wished to have the services of the Church again. This I think also is Missionary ground, though they have not a Churchman among them. They have advanced very far in learning the use of the Prayer Book, and are eager for books and tracts. I have also instituted at this place a Sunday school taught by one of the students at Jubilee, consisting of nearly fifty scholars.

I visited the town of Knoxville late last fall—held service in the Presbyterian meeting-house—had a congregation morning and evening of upwards of 200 persons—administered the Holy Communion to the "little flock," (seven only present)—visited on Monday three others 15 miles distant, who could not attend. One aged member, who lives 17 miles from K., not having been able to attend our services for many years, yet retains his first love. When asked by his neigh-

bours why in his family prayers he repeated the "same old story," he replied, "because the prayers (appointed by the Church) express all I want or wish. If God does not hear them, I am sure the fault is in me, not the form. If he graciously hears them, so much the more reason that I should pray again, using the same words."

I must say in justice to myself, that my health for six months past has been such that the slightest exposure or effort in speaking has occasioned me several days illness. I am thankful I have now the prospect of renewed strength, which I hope to devote more earnestly than ever to that cause to which my prayers are ever given."

Michigan.

Adrian.—Rev. D. FRAZIER.

The Missionary, who has been but recently appointed to this station, reports: "The present aspect of things begins to be encouraging, but not sufficiently decisive to warrant entering into a detail of particulars."

Battle Creek.—Rev. R. S. ADAMS.

The report contains nothing of general interest.

Dexter.—Rev. P. SMITH.

The Missionary, but recently appointed, has nothing of importance to communicate. "I will furnish more extended returns hereafter."

Flint.—Rev. D. E. BROWN.

"In the month of January I spent a few weeks in company with the Rev. A. S. Hollister, of Livingston, and Rev. P. D. Spalding, of Port Huron, in visiting the members of our Church in destitute places in the five adjoining counties of Oakland, McComb, Lapeer, Shiawassee, and Saganaw.

Our object was to preach and administer the ordinances where they were required, or opportunity offered.

In four of the above named counties, there is no organized Episcopal church. Yet we found many interesting points, where were many zealous church peo-

ple residing—where, undoubtedly, missionaries might be sustained, churches organized, and the borders of our Zion enlarged, had our Diocesan the men and the means, to make a beginning."

"It is the destitute and dying condition of this multitude that is entreating your Board to have compassion on them. They are spiritually the lost sheep of the house of Israel, and I fear must remain lost to the kingdom of Christ, and in a greater or less degree to the gospel dispensation, unless they shall have "labourers" sent them to lead them to the green pastures of Christian knowledge, and the still waters of spiritual comfort to be found in the Church of Christ.

In several of these places, other denominations are established, and are exerting a happy and beneficial influence in rolling back the flood of error and sin which is sweeping over this region as with the besom of destruction. In others the inhabitants, like the wild uncultivated forests and prairies of the West, are suffered to go on unrestrained in their natural propensities, where the sound of the Gospel is not heard, or if occasionally, where those occasions are *few and far between*. No restraining influence of the holy scriptures—no ministrations of the sanctuary, and we fear in many instances, no sabbaths; for where there is not a preached gospel, and the public ministrations of the sanctuary, there the conservative principles of Christianity are soon lost sight of, and the Sabbath is anything but a day of holy rest, joyfully consecrated to religious worship."

Homer.—Rev. D. BARKER.

"I came here last October. Since that time, the congregation has increased much, and the prospects of the Church are encouraging."

Jackson.—Rev. C. W. FITCH.

The condition of things in this parish remains much the same as at last report. The Missionary, referring to this fact, says: "Though some of these *numbers* are identical with those in the previous report, the *persons* are not."

Jonesville & Hillsdale.—REV. LUMAN FOOTE.

"My labors for the last six months have been confined principally to Jonesville, and have consisted of the usual services of the Lord's day. The attendance has been for the last quarter very small. The commencement of winter compelled us to retreat from "the old school-house" to my own dwelling. I did this at the suggestion and request of the vestry—not for my own ease or convenience. In the mean time I have spent one Sunday at Clinton and Adrian, then destitute parishes, holding three services and preaching three times. I have held services and preached once at Tecumseh and Homer. I preached here for the last time Sunday the 22d inst., designing to have left on the ensuing Tuesday, to enter upon the duties of my appointment of Missionary at large. This I was prevented doing by various circumstances, but shall leave to-day for a missionary tour of five or six weeks to the North, in the counties of Eaton, Shiawassee, and Saginaw, preparatory to removing my family thither, as I anticipate, in the month of May."

Kalamazoo.—REV. A. D. COLE.

"The Missionary is hoping, with much doubt, however, to report at the end of another six months, that a new church is commenced under favorable auspices. Our present building is certainly called by that name by some figure of speech unknown to rhetoric. The Missionary is called upon to express his thankfulness to the Lord, that there is much to encourage him in his labors, while he hopes that his unworthy efforts will yet be crowned with many proofs of the Divine blessing."

Livingston Co.—REV. A. S. HOLLISTER.

"Our church is nearly finished at Hamburg, and we have very encouraging prospects; congregation more full; minds of the people more serious; some preparing to unite with us; of others, hopes are entertained."

Marshall.—REV. E. A. GREENLEAF.

The report contains nothing of gene-

ral interest. The Missionary resigned May 1, 1846.

Niles.—REV. G. B. ENGLE.

"My fourth year on this station commences on Easter Monday; and, although our progress has been somewhat slow in the acquisition of numbers, still, I think, our spiritual condition is permanently improving.

We have to contend with many difficulties:—An establishment of Papists, with a college on one hand; a band of Fourierites on another; radicalism, fanaticism, and protracted-meetingism in our midst: still, we feel that "in quietness and assurance is our strength." Our people seem to love the sanctuary and to be satisfied with "the old paths." During this season (Lent,) our church is open on Wednesdays and Fridays, on which occasions I preach to a goodly and attentive congregation.

My missionary field is large and full of brambles, including an area of twenty-five miles in diameter, or more; there being no clergyman in this diocese nearer than some fifty miles.

At Cassopolis, sixteen miles from me, where I have often preached at a third service on Sunday, I expect to see a neat little church built by the time I report to you again."

Pontiac.—REV. J. A. WILSON.

"Besides my charge at Pontiac, I have another small parish, seven miles north of this parish. It is not a missionary station, though, on *my* account, as well as on *theirs*, it ought to be. When I have done my day's work here, of two services and two sermons, I go every Sabbath to this little flock in the *wilderness* indeed, and give them the third. Here are thirteen or fourteen families, and fifteen communicants, and a neighborhood of *heathen*, and here am I, one lone shepherd, and sometimes lonely enough, to range the field in which three at least should toil. But for the sake of those who are now here, let no more come West, till *more is given* in the East, and not only for the pastor's sake, but especially for the *people's sake*. Really, I think, when vestrymen of our little parishes here are *compelled*, in order to keep a minister, to ask those for help to

support *him*, whose alms those very persons stand in need of, I think, in this case, "the poor have" not "the Gospel preached to them." Does it ever occur to our brethren East, that this single fact is as tormenting to our sensibilities as any in our missionary experience? No more of this now. But can you, and will you, lay what follows before two or three benevolent hearts.

The church edifice here is small, having only thirty-seven slips. They all rent very cheap, and all except two or three are rented. We want more room; especially for those who can pay nothing. Are there a hundred in the city of New York who would give us \$1.00 to help us to enlarge the building? My bishop will readily put his name to this, as he well knows all. I am greatly in need of Tracts, and Sunday School books. The little Sunday School north has no Sunday-School library, nor question books, and the one at Pontiac very poorly off. Help us, if you can."

Port Huron.—REV. P. D. SPAULDING.

"Services were rendered gratuitously to this parish by the Rev. Charles Reighley, Chaplain U. S. Army, Fort Gratiot, up to the time that it was first occupied by your Missionary, the Rev. S. Hough, in 1842; and he has continued to render this kind service, to the amount of one or two services in each week. This enables your present Missionary to devote more time to St. Clair and the surrounding country, than he would otherwise be able to do, without any detriment to Port Huron.

The spiritual condition of this parish was never better. My beloved little flock has been more engaged in their Master's work—more diligent in the use of the means of grace, and as a natural consequence live holier lives, thereby leading others, seeing their "good works to glorify our Father who is in Heaven." The Lord has not only visited His own professed people with fresh showers of divine grace, but while they have been receiving (in one sense,) the latter rain, many of the children of this world have, we trust, received the first beginnings of the former rain. Our church accommodations are very limi-

ted, and we trust to be able, (with the Lord's blessing,) to extend them during the summer, and by that means, do more for the support of the ministry. A collection for Missions has been taken in this parish, monthly, since July, 1843; and though it was but a mite at first, yet the amount thrown into the Treasury of your board since that time, amounts to between fifty and sixty dollars; whereas had there been no collection made because it *was* a mite, this fifty or sixty dollars would have been lost to the Church, and the beginning of greater results stifled."

Springville.—REV. W. N. LISTER.

This station is at present vacant, the Missionary having lately taken charge of a parish in Detroit. The prospects were not discouraging at the date of resignation, and the report closes as follows:

"We have lately, with the assistance of some worthy friends in our diocese, purchased, *and paid for*, a small but commodious Church edifice, at the station termed 'Junction,' in the parish of St. Michael and All Angels, Cambridge."

The labors of the Missionary were for a long time those of an Itinerant at large, and not till lately confined to the county termed his station, (Lenawee Co.)

Tecumseh.—REV. E. C. HODGKINS.

Truago.—REV. CHARLES FOX.

Both these stations are for the present vacant; the latter, by the appointment of the Missionary a Special Agent of the Domestic Committee.

— Wisconsin.

Beloit.—REV. S. C. MILLETT.

"As there had been no resident missionary for several years, much time has been necessarily spent in riding around in the vicinity of Beloit. I have thus found several families who are attached to the Church.

The Sunday-school was commenced

a few Sundays before my arrival at the station. A goodly interest is manifested in its behalf by the members of the parish. It is my practice, in addition to catechising the children on the first Sunday in every month, in the afternoon, openly in the church, as a general rule, to examine them in their lessons and catechism every Sunday.

Our little church is well filled on every Sunday; and on the whole, there is very much to encourage a missionary at this station. It is to be hoped, from present appearances, that if this station can be assisted for a few years, it will then be able to give a competent support to a minister.

There is a highly commendable zeal, energy and liberality among the people; and a desire to do all they can, according to their means, to sustain the ministry among them."

Delavan, &c.—Rev. S. McHUGH.

"On the 17th of December last, I resigned the station at Delavan, by the advice and with the concurrence of the bishop, and took charge of this station, which is, I assure you, one of much importance to the Church at large in the territory, as well as being an interesting sphere of missionary labor, even in a local point of view. Previous to resigning Delavan, &c., and subsequent to my last report, I baptized 4 infants, held public services 36 times, and travelled 510 miles. Since my arrival here, I baptised 1 infant and 2 adults; confirmations, 4; burial, 1; marriage, 1; public services, 30; and travelled 400 miles. It may be proper to observe, that I organized the parish of Grace Church, Geneva, before leaving Walworth co. I have also organized the parish of Grace Church, Madison, since my arrival here, making three parishes organized, and one re-organized since my arrival in the territory. My former parishes are prepared to receive and contribute to the support of a clergyman as soon as they can obtain one, which I hope will be soon. I cannot state with accuracy the number of communicants here as yet, but I think it is nine: having neither library, register, nor anything of the sort here as yet. I trust this imperfect report will receive all due allowance.

I am happy to say the people here are taking the necessary steps towards the erection of a church building; but, as to what the prospects of the Church were heretofore, and what they are now, I would refer to the bishop, who has been here on Sunday, and part of this week."

Fox Lake.—Rev. M. HORT.

"Agreeable to the instructions of the Board of Missions, I now forward you a statement of missionary labors for the six months last past. Up to the 1st of November I continued officiating at Green Bay. I then, by the advice and consent of the Bishop, removed to this place, and have officiated at Fox Lake and Watertown, Fort Winnebago, Lake Emily, and Green Lake.

At Fox Lake a church has been organized. There are four individuals who, at the East, were communicants of the Church. At Watertown there are no communicants—none educated in the Church—none calling themselves Churchmen. At Lake Emily there is one individual who has been brought up in the Church. At Green Lake there are three Episcopal families, and three individuals, who, at the East, were Episcopalians. At Fort Winnebago there are three Episcopal families, and two who have been communicants.

I have thus presented you with a statement of the strength of the Church in this region of country. It is, as you perceive, new ground, and I may add, a very difficult and responsible field of labor. Thus far my congregations have been the largest of any in the different places where I have preached; and there appears to be a growing interest in the Church. I am confident that had we a place of worship in Watertown, a congregation of upwards of one hundred could immediately be collected. The room in which we assemble will accommodate between sixty and seventy. For some time past, many have gone away on every occasion of public worship, for want of room.

Janesville.—Rev. T. J. RUGER.

"Since my last semi-annual return, the affairs at this station have been more prosperous than at any previous time.

The congregations have increased very considerably in numbers, and are apparently in a healthy spiritual condition."

Mineral Point.—Rev. EBENEZER WILLIAMS.

"Our several services are varied, the house we worship in being a District school-house, it is not always at our command. We are in hopes that during this summer, we shall be enabled to build a Holy Temple. The Right Rev. Bishop Kemper visited this station on the 2d inst., and laid the cornerstone for an edifice, to be 34 by 50, having a tower, and also a fine basement. It will be purely Gothic. The plan and the spirited intention of the good people of this place, were highly pleasing to our worthy Bishop, who spent and officiated two days amongst us.

In the first week in January, the ladies, who deserve every praise for their benevolence and activity, held their Fair—realizing about \$200. Their "Benevolent Society" contributed much to the relief of the indigent and sick."

Nashotah Mission.—Rev. J. L. BRECK and Rev. W. ADAMS.

"We are happy in being able to report to you a continuance of God's blessing upon our efforts. During the past half year the Holy Eucharist has been celebrated thirty times in public and twice to the sick. Three communicants have been added, and others are waiting to receive confirmation in order to communicate. Two adults and four infants have been buried. The Sacrament of Holy Baptism has been administered to forty-two infants. We have officiated in one hundred and three public services, preached seventy-eight times, and delivered twenty-three lectures on the Catechism and Prayer book. Catechised the children in public twice, and twenty-three times in the school-room, besides constantly instructing from house to house such as are living too remote to attend the Sunday schools, two in number, and containing about seventy children.

On Shrove Tuesday (24th March,) we organized a Parish at the Nashotah

lakes, which is about to assume the entire support of one of the two Missionaries at present sustained by the *Domestic Board* at Nashotah. So soon as we are ready to report this important step, I will address the Secretary again, and afford him a succinct account of all that has been accomplished for the Church by this mission up to the present time; but we would notwithstanding now state that the number of stations reported last year (which were seventeen, including four Parishes,) was reduced by additional Clergymen, relieving us of a portion of our field of labour, to one Parish and six stations, but has during the past half year been increased to two Parishes and nine stations. We hope soon to report another organized Parish. It is very difficult to state the number of families or individuals attending divine worship, but we can report those belonging to the Church acknowledging us to be their lawful Pastors, viz: men, women and children, baptized in the Church, 389,—persons confirmed, 149,—communicants 100, and families, 84."

Prairieville.—Rev. S. K. MILLER.

The report from this station has not yet been received.

Southport.—Rev. F. W. HATCH.

"About \$400 subscribed for enlarging the church, and the work now in progress. This will add between thirty and forty new pews when wanted. It is also in contemplation to build at an early period a gothic church, which will cost six or seven thousand dollars."

Now.

Davenport.—Rev. Z. H. GOLDSMITH.

The condition of the station remains much the same as at the last report.

Dubuque.—Rev. D. MURPHY.

"As we have no place in this town, as yet, wherein to worship, of our own, and having to depend upon other denominations, we are therefore necessarily confined to only one service every Lord's day. Since my last report I have had but two funerals, and the baptism of one child. We hope the time is not far distant when the Church, in

spite of all the opposition with which it meets from dissenters, will arise and flourish, and prove an ark wherein many a wandering soul shall be conducted safely into the haven of eternal repose."

Burlington.—Rev. J. BATCHELDER.

"During the last term there have been admitted to the communion two persons; one has died, and others have removed. Present number of communicants, 26; baptisms, 2; burials, 2; marriages, 4; Sunday scholars, 25; number of families, 30.

"The number of attendants on public worship has not been so great as at some times. This has been owing mainly to two causes; first, some of our principal singers quarrelled about their own private affairs, and as a consequence refused to sing together. The other cause alluded to; there has been great effort made for the establishment of a sort of *union meeting*, the principles of which should be sufficiently liberal to satisfy persons of all creeds, and the services of which should be sufficiently tasteful to interest persons of all characters. Their chosen preacher was a very popular Unitarian from Boston, who has no faith in divine revelation. On this plan many of the leading families of the place united for the cultivation of a more elevated spirit of devotion, as they expressed it. Their room was fitted up in a most fanciful style. The public discourses were of the most tasteful and eloquent character. The singing was by far the best in the place. The devotional exercises were all extracted from our prayer-book, as also were the psalms and hymns which they sung. They openly proclaimed that they designed to absorb the Church entirely. They raised an annual subscription for their preacher of some seven or eight hundred dollars. The first six months have not yet passed, and all this has come to nothing, entirely to nothing. The money could not be collected for their preacher, and he has taken his departure for Boston. Such are the men forever calling for what they term popular preaching. They have no interest in the services of religion any further than those services can

be rendered subservient to the promotion of their unhallowed amusement. Their influence in the Church of Christ is an appalling moral paralysis. On this sacred ground I would never yield one iota to their perverted tastes, and to their wayward fancies. I would rather have a congregation of five devout worshippers of Almighty God, than a congregation of five hundred of such self-sufficient and graceless reprobates. They are hopelessly hardened against all the cheering teachings, and all the melting appeals of the Gospel of Christ. But still they are, in this new country, ever disposed to obtrude themselves upon our holy and much-loved Church, and thus to seek a mask for their impieties and perversity of feeling, in a gaudy and inane formality. Most deeply am I persuaded that the Church, if founded at all in this wild region of sin and error, must be upon the foundation of Prophets and Apostles, and so far as we yield to the wayward fancies of men, we betray the sacred trust for which we are rendered responsible."

Missouri.

Boonville.—Rev. A. D. CORBIN.

No report received at present.

Hannibal and Palmyra.—Rev. G. W. SILL.

"When I read in the "Spirit of Missions" occasionally a touching tale of hardships and privations from some co-laborer in the field, I am sometimes tempted to tell my own. But they are written where the eye of the Church triumphant will see them, though the ear of the Church militant should never hear them. Considering the disadvantages under which every Missionary labours who is compelled to divide his time and energies between *two parishes*, I have accomplished as much as could have been expected."

Jefferson City.—Rev. C. S. HEDGES.

"The prospects of the Church at this station are still encouraging. The attendance of the congregation upon divine worship is steady, and the responsive part of the Church service is now more audibly and fervently used than

formerly. The congregation, a few months since, purchased and paid for a very sweet toned organ, and through the zealous efforts of a few of our flock, a choir has been formed, whose chanting and singing are not often excelled, even in city Churches. Our small, yet noble hearted flock, have spent during the last fourteen months, upwards of six hundred dollars in finishing and improving our Church, the greater part of which has been raised at this station. Yet this congregation will need the fostering care of the Domestic Committee for some time to come, owing to the smallness of the population, and the former and continued efforts of other denominations to sustain themselves at the capital of the State."

Lexington, &c.—Rev. St. M. FACKLER.

The report does not contain matter of special interest, although the figures indicate an improved condition of things at the station.

Owen's Station and St. Charles.—Rev. THOMAS HORRILL.

No report received at present.

St. Louis.—Rev. P. R. MINARD.

"The past winter has been very severe upon the poor Missionaries. Fuel and provisions have been high, and the expense of living greatly increased. I need not say that our small stipends will be very acceptable at an early day, and I hope, in consequence of the new arrangement of having special agents, the Board will be able to meet promptly all its engagements. There may be objections to special appeals and agents, but view them in the worst light we can, they are better than the former state of things. Spasmodic life is surely better than no life. We are happy to see spasms in a patient who has for a long time exhibited nothing but the torpor of death. We may yet bring him to a more healthy state. So I hope the Church will one day be brought to act, without these outward special incitements. But, till then, we must sustain her life as we can."

Arkansas.

Little Rock.—Rev. J. YOUNG.

"We have at length, after ten years service in the missionary field, exhausted what little property we had at the beginning, and shall leave the Far West for the present at least, stripped bare, even the treasured books that have accompanied us, from point to point, must now go if they can find a purchaser; and yet, I shall not repine at the time given, the labor expended, or the privations suffered, in what I still esteem a glorious and blessed enterprise, obscure and humble as it may appear in the eyes of the more favored portions of the Church.

The domestic missionary may literally and truly say, of men we receive not glory. His life is one of toil, of suffering, and of obscurity; but, there is this consolation to the faithful laborer—the fruit of his toils will "remain" and prove a rich blessing to those who come after him."

Van Buren, &c.—Rev. C. C. TOWNSEND.*

"We have just re-organized the defunct parish in Van Buren, having on our Parochial Articles 32 names. In Fort Smith we have organized with a smaller number; in both places, ours are the first and only organizations. A choir has been organized in Van Buren. The want of a leader prevents in Fort Smith.

"A charity school has been commenced in Fort Smith, by Mr. and Mrs. Fooy, who have been driven from the nation; they commenced with 10 scholars, and have now (the fifth week of the session) 45, all doing well; one or two Cherokee girls are in the school, and others are expected; this school meets the approbation, and receives the cordial support of the people here. In my own hired house I have 9 pupils, who are orphans, most of them baptized in the Church, and all of them accustomed to daily prayers and praise, and recitation in the Catechism once a week.

"We need Prayer Books, Sunday school books, common school books,

* We are happy to learn that the ladies of the Church in New-Castle have given \$25 to this station, through Bishop Freeman.

and, in short, all the implements of religious instruction. I know of no point where such means would be likely to produce more immediate and beneficial results."

Having recently visited the members of the flock, scattered upon the mountains in Washington county, Arkansas, I send a brief communication for your excellent paper, that its readers may know that the spark once nourished by the Church in this quarter is not yet extinct. Fayetteville, the county seat, has been a missionary station, but, as is too frequently the case, the money and labor appropriated there were near being lost by recent abandonment and neglect. Rev. Mr. Scull was appointed chaplain at Fort Washita, and "the sheep of the flock" were left destitute. I found seven Episcopal families, including about twenty-five children and nine communicants. On Sunday we had two services, with full congregations, and a communion season, which was, indeed, "a season of refreshing from the presence of the Lord." Twelve persons communed, and while those who lingered at the sacred board seemed deeply affected, a deep and solemn interest pervaded the waiting congregation. Three lovely children were baptized, the grand-parents and an uncle standing sponsors. With the eldest, a little girl of ten years old, who seemed well instructed in these duties, I was much pleased. During the baptismal service she shed tears, and when the water was applied in the name of the triune God, she pressed my hand as a token of her assent and pious feeling. During the interval of worship, the children and young persons, probably thirty-five, assembled in a catechetical class, and evinced some previous good training, and much present interest in the religious instruction of the Church.

The same eagerness for such instruction I have witnessed wherever, in this missionary field, the fountain of living waters has been unsealed. We need only teachers and books for raising up a seed to serve God. On Monday, at the request of several, and with the co-operation of their excellent Lay reader, a subscription was put in circulation, and one hundred dollars subscribed to-

ward the support of a missionary, to which was added by General Campbell, at Cane-hill, ten dollars, and a pledge given for the two parishes at Van Buren and Fort Smith to the amount of fifty dollars, making a sum of one hundred and sixty dollars, which we hope will be augmented to two hundred dollars among our friends on the head waters of White River. A good opening was promised for a teacher, and the location for educational purposes is so favorable, that the Roman Catholics have already fixed their eyes upon it, as also upon every other favorable point on these frontiers. A report was immediately made to Bishop Freeman, and some aid from the Domestic Committee solicited. A little nursing care for a short time would be repaid by congregations at Fayetteville, Cane Hill, and on White River, for which places we may add three to our number of families, and four to the communicants; making in this field ten families and thirteen communicants. A subscription had in times past been raised for a church—but nothing was done beyond this; and the object now is to have the services of the Church. Must they struggle alone, and be abandoned by the brethren as "sheep having no shepherd?" While large and liberal sums are acknowledged for erecting new Churches, or rescuing old ones from debt and embarrassment, will not something be cast into the offerings of the Lord to enable the good people of Washington county to secure the services of a Missionary? And shall we not remember the words of the Lord, how He said, "it is more blessed to give than to receive;" and the injunction of the Apostle, to "do good unto all men, especially unto them of the household of faith." On my return, I visited the Cherokee families on this side of the line, which had fled from the recent difficulties. I could find but one who knew English, and she was educated at Brainerd; her father was a good old man, and read his Cherokee bible every day. The lady was my interpreter, and the result of "a talk" was, that they wished me to take and educate one Indian boy and three girls, but they were exiles from home and property, and I have not the means, and what

can be done? Must all such applications be refused, and this unfortunate race remain untutored and unchristianized; or will not some channel of Christian benevolence be opened to contribute to the expenses of boarding these children, and encourage the heart of

YOUR WESTERN MISSIONARY.

Indian Territory.

Oneida Mission.—Rev. SOLOMON DAVIS.

"The Missionary to the Oneidas reports that his duties have been attended to, without interruption, for the last six

months, and that he has not, from any cause, been absent from his charge for a single day. Results as follows, viz :

"Baptisms (adults 1, infants 23), 24; confirmations, 33; communicants (died 1, added 27), 155; burials, 3; marriages, 2; holy sacrament (number of times administered), 8; families attending public worship, 112; whole number of souls attending public worship, 552; parochial school (average number of scholars), 40. Bible class, respectable in numbers.

"The Tribe are evidently improving both spiritually and temporally; for which, God's holy name be praised, through Jesus Christ our Lord."

Miscellaneous.

WHAT DO WESTERN MISSIONARIES ACCOMPLISH?

This is a question often asked in the East; and in order to answer it, let me ask—*What do you expect them to accomplish?* You reside in an old and wealthy city; long ago your Church was built and paid for; Episcopacy is known and respected; your population increases fast enough, rather more than to fill up the vacancies caused by death and removals; and consequently the increase of your congregation is steady. You possess one of Erben's best organs; a fine choir; and easy cushioned pews; and you are rich enough to pay your pew rent, without being inconvenienced as regards your ordinary expenditure. Your clergyman is well acquainted with the habits and manners of the society in which he lives; his salary is sufficient, and regularly paid; his fees and presents are of no trifling value; and while he continues to study, preach, and visit, you expect nothing further from him; nor is he called upon to leave the ordinary beaten track of an eastern parish minister. He succeeds, and deserves to succeed, for he is industrious and kind; and each year, a large number of candidates silently

glide to the chancel rails for confirmation; nothing occurs to disturb the pleasing uniformity; there is no great and violent change to make in the feelings and opinions of the people; and in looking at the West, you are inclined to draw a comparison in the spirit of the words, "Is not this great Babylon that I have builded?"

On the other hand, the clergyman who goes to the newer parts of the West, with a heart full of zeal and love, finds the Church generally unknown. Three or four families at the most, and frequently fewer, are all that he can meet with who will extend any assistance to him. The sectarians who are scattered around view him with jealousy, as a trespasser on grounds which they already consider their own; and while they openly abuse Episcopacy, and invent all sorts of stories concerning it, they are no less actively engaged in secretly undermining, by private whispers and insinuations, the clergyman's usefulness. The worldly and the sinful, again, find cause of objection. The *amusement and fun*, and excitement of the usual "*religious meetings*," are missed in the

Church service; her standard of practical holiness is higher; there is no field for *lay* ambition and show; and her immediate and indirect restraint upon all evil is felt as burdensome upon those who hate and abhor all restraint.

On this state of things the clergyman has to operate. He is a stranger, unaccustomed to the habits and feelings of the people, and their mode of living; he is kept very poor, at the utmost limits of subsistence, though he is called a "*Missionary of the Church*," and yet must appear as a gentleman and a clergyman; he must study, and yet has no chamber for retirement; he must write and think, while his daily duty is "*to do the chores*," and cut fire-wood; he must visit and travel, while every absence from home is suffering for his wife and children. Furthermore, his *Church* is a dirty court-room; or a school-house; or an upper chamber, bitterly cold in winter,—as hot in summer.

The ladies cannot attend, because their Sunday dresses will be spoiled; the men will not go, because there is no one to see; it is "only preaching, with a tedious set of prayers before it." Yet, the clergyman perseveres. He commences with two or three male communicants; the rest of the vestry are of the earth, earthy, and are pointed out by the joyous sectarians as noble specimens of the Church. A subscription list is handed round to raise a salary. Perhaps the senior warden may do it. Three or four hundred dollars are set down; for there is no difficulty in getting a salary—*on paper*; but three quarters of it are never paid; and the other quarter comes in driblets, in the shape of orders on the stores. In the mean time, the clergyman sadly, yet faithfully labors; exerts to the utmost, every talent of body and mind, in all the ever-varied ways which the Western ministry demands; denies himself in every thing; and daily sees his wife's cheek grow paler, her figure more scanty, and his children wilder; and then, when most disheartened, ague enters his poor dwelling, and chills and fever and bilious attacks are his constant companions. Yet he cannot stop; he knows that if now he deserts the parish,

all he has done will virtually be lost; and his successor, if ever there be one, will be compelled to undergo greater discouragements in consequence. His example, his intellect, his "*smartness*," his kindness, and devotion, have attracted attention; brought many of the worldly under his ministry, and won the warm hearts of the West. His people begin to love him; but they themselves are poor, struggling for a livelihood, and can give but little. With a determination worthy of all praise and respect, he still perseveres, and when the Bishop comes to cheer him with a visitation, he has some five or six adults baptized, and as many more fully instructed and prepared for confirmation: and such preparation is by no means an easy work, when so much has to be untaught, and so many prejudices dispelled. Society has put on a new aspect; in place of back-biting and quarrels, charity groweth; in place of open and shameless dissipation, quietness reigneth. But there is no church. Without a church building, no Western parish ever was or ever will be successfully built up and established. Efforts are made; the utmost resources of the congregation are drained; and yet are altogether insufficient to put up a small building. Letters are written to a few influential clergy, with rich parishes in the East, to ask for assistance, but none comes! "Shall I go myself and beg?" says the clergyman. No! answers each friend—each prudent thought—for the probability is, I will get a mere trifle; and while I am away, my family must suffer; my congregation will be scattered; the Church forgotten; sectarian effort to destroy us will be doubled. What can I do? Resign! resign! The Church cares not for me—she promised me the smallest salary, but has shamefully deceived me. I and my family have suffered to the utmost of human suffering; my talents, my education, what do they for me? I am despised *because I am a domestic missionary*; my poor children—how am I to educate them? The Eastern papers show me how we are vilified, by those who scarce know what self-denial means. I am a son of the Church,—she leaves me to perish. I believe in the commu-

nion of *saints*, my self-denial and zeal have cast me out of respect and memory. Under these circumstances—deserted, impoverished, does duty compel me to stay? He goes. For a long time no one succeeds. At last a clergyman is found to take charge of these few destitute souls. His first year is spent in merely bringing back the parish to the point in which his predecessor left it. Still, there is no church. The Missionary salary is reduced, and he too has to go. You can now answer for yourself the question, "What do the Western missionaries accomplish?" Let me ask another—What are those *Churchmen* doing, to whom *Christ* said, "*Go ye into all the world*

and preach the Gospel to every creature?"

But success HAS followed the Missionary labor; great and arduous self-denial has been undergone; hardships have been faced and overcome; parishes have been established; churches built; and we look upon the planting of the Church in the West, as one of the most glorious instances of the victory of truth, piety, and energy, which the world has witnessed for centuries. In days to come, it will be spoken of with wonder and admiration. At the same time, will the Eastern Church, built up by the liberality of England, refuse equal aid to their own brethren, in their own country?

The Jews.

The letter accompanying the offerings from Jubilee College and vicinity, made on Good Friday for the Jewish Mission, is the most interesting article we can lay before our readers on this important subject.

JUBILEE COLLEGE, April 14, 1846.

My dear Sir:

I send to the Treasurer of our Domestic Missions, by this day's mail, the amount of our collection for the Jews, made in the churches and missionary stations in this county of Peoria, Illinois, connected by the missionaries and Sunday-school teachers with Jubilee College. The sum (\$22 50) is a small one, but when it is known from whence it came, there is a train of thought introduced into the mind of no little importance. This train begins with the year of our Lord 1837,—at that period, there were but few, say a half-dozen, friends of the Protestant Episcopal Church in the circle above-mentioned; now there are many pious communicants. At that period there was no church nor chapel, but all worshipped in the Bishop's humble dwelling—and now, besides the college chapel, there are three others—two of stone, finished and ready for worship, and one of brick, nearly completed for worship. Besides these, there is a station whose worshippers meet in a log school-

house, wherein the number of Sunday-school scholars are both numerous and well-behaved. Very few of either of these incipient parishes have been regularly bred in the Episcopal Church. They have been induced, seeing the pious, orderly conduct of the dear scholars on Jubilee Hill, to "*fall in*," as they term it, "*with the Church way of worship*;" and prayer-books having been furnished them, they have laid aside their prejudices, and began to learn the good old way of using the Psalms of David, inspired by the Holy Ghost, for the worship of God in all ages, according to the example set by the Saviour and his Apostles in the Temple at Jerusalem. They have, moreover, been led to hear the Scriptures duly read, as rightly divided into lessons from the Old and New Testament,—the one exhibiting the type, the other the anti-type; the one the prophecy, and the other the fulfilment: and it is curious to observe, how many things they have been made to understand, which they never understood before. The Jews, in this way, have borne a

conspicuous part in this exhibition; and for them a feeling has always been excited in their bosom of a peculiar interest. Although they once crucified their Messiah, yet they have been the instruments of fulfilling so many prophecies, that the heart of every true Christian, now they see this, begins to soften, and pity takes the place of hatred, when thinking on the *Sons of Jacob*. Ever since we heard of the good plan adopted by our Church, and matured by our excellent Missionary Society, of building a Temple in America, as they have done in England, in which these unhappy people may come together, and worship and adore the great Eloim, and truly repent of the cruelty of their forefathers, in crucifying their chief and spiritual brother, the Incarnate Saviour, the story of Joseph has been considered with double attention, and the truths brought to light by that means, have given much satisfaction. In the history of Joseph, they see and recognize the great truths that are now apparently coming to pass. He, Joseph, a son hated of his brethren, yet loved of his Father—cast into “the pit” by them, while his Father is satisfied with his death—sold for money—goeth

down into prison—by his own merits is raised thence,—placed on a throne, endowed with power, giving his precious gifts to the Gentiles. And where now are his brethren, the Jews? Alas! they are suffering the *famine of the bread of life*, in waiting for a blessing in their *fancied Canaan*. They begin to “look, one upon the other, saying, ‘Is there not corn in Egypt?’” —There is evidently distress among them, and they are preparing to come into Egypt, even amongst us Gentiles, where our “Prince Zaphnath Paneah,” but their brother Joseph, reigneth. As yet, they know him not: they approach him as the King of Terrors: “he speaketh roughly unto them.” This is the first time; oh! may the second time (Acts. vii. 13.) soon come, when JOSEPH shall be made known to the sons of Israel! It is to bring to pass the will of God in hastening this *second time*—this kingdom of the true Joseph—this reconciliation of the *Crucified* and the *crucifiers*,—that our humble offering of Jubilee is made. May the Lord accept it at our hands, not for our own worthiness, but for His sake, whose bowels yearned over his repenting brethren,—even Jesus Christ our Lord

Intelligence.

The Annual Meeting of the Board takes place on the 23d June, in St. George's Church, New York.

The Rev. THOS. ATKINSON, of Baltimore, preaches the Annual Sermon on the first evening of its session.

On the second evening a Public Missionary Meeting will be held, at which statements will be made by the Special Agents, laboring for the last six months with such encouraging success, in replenishing the Treasury. Four thousand dollars are still needed to pay the Domestic Missionaries their April salaries (for the preceding six months).

BISHOP FREEMAN may be addressed after 1st June, at Cincinnati, Ohio, till further notice. At the last advices he was in Texas, visiting existing stations,

and exploring the country with a view to more. Galveston and Houston become self-supporting after 1st July. The friends of Missions will please bear in mind that from and after that period, the Domestic Treasury will be charged with the expense of our Missions in that vast region.

CHANGES.

Maine.—Rev. JOHN WEST resigns Bangor, to take effect April 1.

Delaware.—Rev. JOHN LONG resigns Seaford, to take effect April 1.

Alabama.—Rev. J. J. SCOTT resigns Livingston, to take effect April 1; and the Rev. L. B. WRIGHT, Selma, from January 1, and the Rev. J. H. LINEBAUGH is appointed there from April 1, 1846.

Mississippi.—The Rev. N. W. CAMP, late of Jackson, has removed to Yazoo. Rev. W. M. GILES has been appointed Missionary at Washington and Woodville, from April 1.

Illinois.—The Rev. T. S. BRITTON resigns the station at Albion, to take effect April 1.

Kentucky.—The Rev. M. H. HUNTER resigns at Frankfort, from April 1.

Indiana.—The Rev. B. HALSTED removes from Fort Wayne to Mishawaka.

Michigan.—The Rev. E. A. GREENLEAF resigns, to take effect May 15.—The Rev. E. C. HODGKIN has resigned the station Tecumseh, to take effect 1st April.

Arkansas.—The Rev. JAMES YOUNG resigns the station at Little Rock, to take effect April 1.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

1846.

Feb. 25—From a lady of Christ Church, New York, for Nashotah, per T. C. Butler, Esq. \$5 00
 Mar. 2—A parishioner of St. Stephen's Ch., Philadelphia, per Rev. Dr. Ducachet, for the Rev. Wm. Vaux. 50 00
 Do. for the same. 10 00
 Mar. 4—Per Evan H. Thomas, Esq., Treasurer of the Diocese of Delaware, sundry contributions towards Jewish Chapel, less discount 65c. 49 35
 Mar. 5—A trifle for Bishop Chase, from a few ladies of Middletown, Ct. 11 00
 Mar. 13—St. Philip's Ch., Charleston, S. C., for Leavenworth, Ind. 20 00
 Mar. 20—St. Paul's Church, Boston, from the

S. S., to purchase S. S. books for the West. 16 71
 W. A. Spencer, for religious books for Grand Rapids 10 00
 J. D. Wolfe, do. do. 10 00
 April 1—St. Michael's Ch., Charleston, for the Nashotah school, per Rev. P. T. Keith. 7 75
 The same, for the education of a student at do. 4 50
 The same, for Bp. Otey's school. 2 00
 April 4—Children, for S. S. in the West, per Rev. N. S. Harris. 2 00
 April 6—Offerings of St. Mark's Ch., New York, for Jubilee College 10 00
 April 13—From Sewing Soc. of All Saints, Paradise, Pa., for Jews Chapel. 5 50
 Sundry individuals for the same. 1 50
 April 21—St. Paul's Ch., Boston, for Bishop Chase. 5 00
 April 25—Jubilee College, from Grace Ch., Utica. 5 00
 April 27—J. E. Batten, at Nashotah, per Sarah E. Batten. 25 00
 April 28—Easter offerings of the Church of the Holy Cross, Troy, New York, for Nashotah, $\frac{1}{2}$ to be expended in books for needy students, per Rev. J. I. Tucker. 50 00

April 30—Nashotah Mission from St. Luke's Ch., New York.....	50 00
May 2—St. John's, York, Pa., for Nashotah..	5 00
May 8—Jubilee College, from a clerk.....	10 00
May 12—St. Luke's Ch., Rochester, for Alex- andria Theo. Sem., \$5; for Bishop Chase, \$5; Gen. Theo. Sem., \$15....	25 00

TOTAL, \$390 31

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee ac-
knowledges the receipt of the following sums from
the 15th April to 15th May, 1846.

NEW-HAMPSHIRE.

Lebanon..... \$5 00

VERMONT.

Bellows Falls—Immanuel Church.. 5 00
Vergennes—Easter collection..... 7 00 12 00

MASSACHUSETTS.

Andover—Christ Church..... 68 50
" S. S. 7 10
Boston—St. Paul's Church..... 21 50
Charlestown—St. John's Church, a
member .. 25
Marblehead—St. Michael's Church.. 16 13
Newburyport—St. Paul's Church.... 12 00
Roxbury—St. James'..... 179 45
Salem—St. Peter's..... 30 00
South Boston—St. Matthew's..... 5 00
Taunton—St. Thomas'..... 52 00 391 93

RHODE ISLAND.

Pawtucket—St. Paul's..... 50 00
Providence and Drybrook..... 2 98
Wickford—St. Paul's..... 3 50 56 48

CONNECTICUT.

Derby—St. James'..... 12 75
Litchfield—St. Michael's..... 8 00
Meriden—Christ Church..... 10 00
New Milford—From a friend, Easter
offerings..... 20 00
C. E. B. do..... 60 00
Norwich—Christ Church, monthly
offerings..... 90 00
Stamford—St. John's, for Bp. Kem-
per's Mission..... 32 17
Stratford—Christ Church, monthly
offerings..... 14 00 246 92

NEW-YORK.

Brooklyn—Emmanuel Ch..... 10 00
Fishkill Landing—St. Anna's Ch., a
female member..... 10 00
Flushing—St. George's..... 5 00
Lansingburg—Trinity Ch., from a
lady..... 5 00
New York—Epiphany Ch..... 46 59
St. George's..... 180 00
Do., for Ill..... 70 00
St. Luke's..... 101 69
St. Paul's..... 191 55
Mrs. Sabine, ann. sub..... 10 00
Plattsburgh—Trinity Church..... 14 39
Tompkinsville—St. Paul's, a com..... 1 00
West Troy—Trinity Ch..... 7 00 652 22

WESTERN NEW-YORK.

Brownsville—A friend to Missions, $\frac{1}{2}$ 2 50
Canandaigua—St. John's..... 54
Cape Vincent—St. John's..... 9 00
Geneva—Trinity Ch..... 15 00
" A com..... 3 00
Loveville—Trinity Ch..... 3 53
Oxford—St. Paul's..... 16 00
Richmond—St. Paul's, a member.. 10 00

Rochester—St. Luke's..... 195 00
Rome—Zion Ch..... 2 82
Seneca Falls—Trinity Ch..... 2 00
Utica—Grace Ch..... 30 40 289 79

NEW-JERSEY.

Newark—Trinity Ch..... 43 36
Orange—St. Marks..... 32 00 80 36

PENNSYLVANIA.

Belleville—St. John's..... 3 50
Bloomsburgh—St. Paul's..... 75
Leacock—Christ Ch..... 3 50
York—St. John's..... 3 50 11 25

DELAWARE.

Middletown—St. Ann's..... 15 00

MARYLAND.

Baltimore Co.—Mrs. Howard..... 10 00
Cumberland—Emmanuel Ch., Easter
offerings..... 15 00
Georgetown, D. C.—Christ Ch., do.
for Bp. Kemper's Mission..... 4 83
Talbot Co.—St. Peter's..... 5 00
Washington, D. C.—Trinity Ch..... 84 17
Upper Marlborough—Trinity Ch.... 34 46 153 46

VIRGINIA.

Alexandria, D. C.—Christ Ch..... 12 00
Martinsburgh—Several members.. 17 00
Jane Conrad, a little girl..... 25
Portsmouth—Trinity Ch..... 19 45
Winchester—Christ Ch..... 36 50
Miss Lee's S. S. class..... 3 00
Left by the late Mrs. F. Jones.. 15 00 103 2

SOUTH CAROLINA.

Cheraw—Mr. Tomlinson..... 1 00
Society Hill—Trinity Ch..... 33 50
St. Stephen's Chapel..... 20 00 54 50

GEORGIA.

Macon—Christ Ch..... 57 00
Savannah—Christ Ch..... 9 50 66 50

ALABAMA.

Carlenville..... 13 70
Mobile—" Lydia,"..... 2 00 15 70

LOUISIANA.

West Baton Rouge—St. John's..... 15 00

TENNESSEE.

Columbia—St. Peter's..... 20 40
Female Institute..... 10 00
Nine boys in Bp. Otey's school. 1 55
Mauvy Co.—St. John's..... 15 00
Memphis—Calvary Ch..... 31 25 78 20

KENTUCKY.

Louisville—Christ Ch..... 63 50
Paris—St. Peter's..... 11 00 79 50

OHIO.

Ashland—St. Peter's..... 6 00
Elyria—St. Paul's, a com..... 1 00
Medina—St. Paul's, $\frac{1}{2}$ 5 00 12 00

INDIANA.

Fort Wayne..... 3 00

ILLINOIS.

Chicago—St. James'..... 42 00
Springfield—St. Paul's..... 12 00 54 00

MICHIGAN.

Detroit—St. Paul's..... 117 41
Pontiac—Zion Ch..... 4 12 121 53

ARKANSAS.

Fort Smith—All Saints, $\frac{1}{2}$ 3 15
Van Buren—Trinity, $\frac{1}{2}$ 1 85 5 00

MISCELLANEOUS.

For the relief of Missionaries in the
West, from an Episcopalian..... 100 00

TOTAL, \$2622 54

(Total since 15th June, 1845, \$30,845 49.)

GOOD FRIDAY (AND OTHER) COLLECTIONS, FOR THE JEWS.

MAINE.		DELAWARE.	
Portland—St. Stephen's.....	\$10 00	Newcastle—Immanuel Ch.....	10 00
VERMONT.		Wilmington—St. Andrew's.....	20 00
Bellows Falls—Emmanuel Ch.....	3 53	“ S. S.....	7 50
Fairfax—Christ Ch.....	2 25	Trinity.....	8 50 46 00
Fairfield—Trinity Ch.....	3 75	MARYLAND.	
Rutland—Trinity Ch.....	6 00	Annapolis—St. Ann's Ch.....	14 75
St. Albans—Union Ch.....	8 00	Baltimore—Christ.....	150 00
Vergennes.....	6 00 29 53	Mt. Calvary.....	12 00
MASSACHUSETTS.		St. Paul's.....	104 19
Boston—St. Paul's Ch.....	14 00	St. Peter's.....	55 00
RHODE ISLAND.		Carrol Co.—Ascension.....	2 41
Little Compton—St. Philips'.....	3 53	Cumberland—Emmanuel.....	15 95
Pawtucket—St. Paul's.....	8 91	Frederick—All Saints'.....	10 00
Providence—Grace.....	50 00	Georgetown, D. C.—Christ. †.....	14 17
St. John's.....	62 66	Hagerstown—St. James' College.....	25 57
St. Stephen's.....	6 58	Hartford Co.—Christ.....	5 00
Wakefield—Ascension Ch.....	1 53	Havre de Grace—St. John's.....	3 00
Warren—St. Mark's.....	7 76	St. Mary's Co.—Great Mills.....	8 00
Westerly—Christ Ch.....	3 00 143 94	Talbot Co.—St. Peter's.....	30 00
CONNECTICUT.		Upper Marlborough—Trinity.....	10 00
Derby—St. James'.....	10 61	Worcester Co.—All Hallows'.....	2 25
Hartford—Christ Ch.....	36 00	Worcester parish.....	5 00 467 29
St. John's.....	21 62	VIRGINIA.	
Do. Children's Easter off'gs.....	3 98	Alexandria, D. C.—Christ Ch.....	13 00
Hickoryville—Union Ch.....	1 00 72 21	Theo. Seminary.....	7 00
NEW-YORK.		Lynchburg—St. Paul's.....	9 56
Brooklyn—Emmanuel Ch.....	53 49	Portsmouth—Trinity.....	1 50
Cairo—Calvary Ch.....	2 62	Richmond—Monumental Ch.....	8 54 39 60
Delhi—St. John's.....	5 26	NORTH CAROLINA.	
Fishkill Landing—St. Anna's.....	8 66	Elizabeth city.....	8 50
Hudson—Christ Ch.....	10 00	Warrenton—Emmanuel Ch., dona-	
Huntington—St. John's.....	2 50	tion of the Rev. C. F. Mc Rae.....	4 00 12 50
Istip—St. John's.....	9 00	SOUTH CAROLINA.	
New-York—Calvary Ch. †.....	52 00	Abbeville—Trinity Ch.....	5 00
Emmanuel.....	2 00	Beaufort—St. Helena.....	71 25
Epiphany.....	25	Berkeley—St. John's.....	20 00
St. Thomas' Ch., add'l.....	5 00	Charleston—St. Michael's.....	49 43
Zion Ch.....	11 00	St. Peter's.....	52 35
Saugerties—Trinity Ch.....	6 50	St. Philip's.....	44 14
Sing Sing—St. Paul's.....	12 89 211 17	St. Stephen's Chapel.....	6 00
WESTERN NEW-YORK.		Columbia—Trinity Ch.....	77 00
Geneva—Trinity Ch.....	50	Edisto.....	12 00
Miss Mary Tillinghast.....	1 00	North Santee—Ch. of the Messiah.....	17 72
Monkies—Christ Ch.....	2 00	Society Hill—Trinity.....	8 50
Pierrepont—Mount Zion.....	10 00	Wilton—Christ Ch. †.....	14 34 378 23
Rochester—St. Luke's.....	40 00	GEORGIA.	
Rome—Zion Ch., a lady. †.....	1 00 54 50	Augusta—St. Paul's.....	33 88
NEW-JERSEY.		“ Two ladies.....	3 50
Burlington—St. Mary's Ch., off'gs.....	28 00	Macon—Christ Ch.....	11 00
Moorestown—Trinity Ch.....	5 00	Savannah—Christ Ch.....	85 00
Morristown—St. Peter's.....	6 89	St. John's.....	30 00 163 38
A lady of the parish.....	9 00	OHIO.	
Newark—Grace Ch.....	10 90	Columbus—Trinity Ch.....	22 50
Trinity Ch.....	10 91	Gambier—Harcourt Parish.....	50 23 00
Orange—St. Mark's.....	8 00	ILLINOIS.	
Perth Amboy—St. Peter's.....	28 80	Brimfield.....	2 50
Princeton—Trinity.....	25 00	Jubilee College Chapel.....	10 50
Salem—St. John's.....	5 00	Lower Kickapoo.....	7 12
Spoiswood—St. Peter's.....	3 00 140 50	Philo.....	1 44
PENNSYLVANIA.		Upper Kickapoo.....	94 22 50
Belleville—St. John's.....	4 00	TOTAL,	
Philadelphia—St. Luke's. †.....	58 88	\$1936 23	
St. Paul's.....	35 00		
Trinity Ch., a lady.....	2 50		
York—St. John's.....	6 50 106 83		

† Indicates that the amount is appropriated by the Church, or donor, for the building of the chapel.

FOREIGN.

Africa.

We publish below, journals of the Rev. Dr. Savage, the Rev. Mr. Payne, and the Rev. Mr. Hening, of the African Mission, containing matter as interesting as it is encouraging. We commend them to the attention of our readers.

CONTINUATION OF THE REV. THOS. S. SAVAGE'S JOURNAL, FROM 1ST JULY TO 31ST DEC., 1845.

July 24.—Nimleh, my oldest male scholar, came to me this morning, saying, that he had been trying to reconcile an apparent discrepancy between the Creed and the Gospel; the Creed said that Christ rose from the dead, and *ascended up into heaven*. How is it, then, that he was on the earth sometime after he arose, and did many wonderful things? Did he descend again to his disciples? I then explained to him the division of the Creed, its several parts, and the use of the points, which he readily comprehended, but, in immediate connection, remarked, "Yet Christ said to the thief on the cross, 'to-day shalt thou be with me in Paradise.'" He had before asked my views of an *intermediate place* for departed spirits, and whether Christ went really down into hell, in the modern acceptation of that term.

It is so seldom that a spirit of inquiry is manifested among our converts, that all such indications are hailed with peculiar gratification.

Nimleh came to me to-day, saying that the people in town were very bitter against him for his agency with me, in persuading certain individuals to abandon their gregees. I am sorry to find that he felt this opposition keenly. I found it hard to convince him that such things must be expected, if he act the part of a faithful follower of Christ. He seems now to dread the enmity of his people. They are very sly and deceitful, secretly taking revenge.

At the close of my preaching in one of the towns, three prominent men, (one

the chief doctor in the settlement,) gave me liberty to search their houses, and carry away any gregees that I might find. I could find none in the houses of two; but that of the third furnished us with as many as our hands and my pockets could hold. One he refused to give up, it hung immediately over his door.

I find quite a number of men who seem to be convinced of the folly of their superstitions; some are restrained from abandoning them, from their fear of the Priests; others practise them from selfish motives, and others again, practise them from full belief in their potency and benefit; the latter, I am sorry to say, are the largest class, and God only knows when their faith will be shaken.

Saturday, Aug. 2.—I received, to-day, the following note from one of the female scholars whom I had to suspend from the Lord's table, about two months since, for unchristian conduct.

"Dear Pastor :

"I am very sorry for what I have done, and I hope you will forgive me. I hope God for Christ's sake has forgiven me; and I hope you will forgive me also. I am sorry I have put it off so long, but I hope you will forgive me, and I hope you will permit me to come to the communion table on Sunday."

Sunday morning, Aug. 3.—I called ——— in and examined her on her views of sin, repentance and pardon. She replied, that her sins appeared "dreadful" to her. Why do they appear "dreadful?" "Because I have sinned against God, who hates sin, and I knew when I committed the sin for which I was suspended, that I was do-

ing wrong." How do you know that God has *pardoned you*? "Because I feel it in my heart." What do you feel? She hesitated at the question, not finding language suitable to express her feelings easily. I then said, tell me *one feeling* that leads you to believe that your sins are pardoned. After some moments of silence, she answered—"God has promised that if we truly repent of our sins and look to Christ, he will pardon us." Well, what do you mean by *looking to Christ*? She promptly replied, "*trusting* in him, believing in him; I feel that *I have*, and that he has removed my guilt."

After some remarks upon the great evil of sin, and the love of Christ in dying for us, I asked whether, if God had cut her off in her sins, and sent her to hell, she could feel that he would have been just? She immediately replied, "O yes." Why? "Because I knew his will, I knew what he had commanded me to do, and what he had forbidden." She said she had gone to God, telling him that she was truly sorry for her sins, and begging him for pardon. I asked how she was to obtain pardon? "Through Christ." She said also, that she had prayed for the Holy Spirit to keep her from sin hereafter.

Sept. 22.—Nimleh came to-day with the information, that an old blind woman in town was on the point of starvation, through the neglect of her family, who desired her to die; and, that she might die, had been left without food or drink. Knowing that they often abandon the old and decrepid to die an unnatural death, I went immediately with him. On arriving at her house I found her out, but on looking about she was discovered alone in a gutter, on the outside of the house, almost covered with leaves, evidently endeavoring thus to gather a little warmth. On being told that the Missionary had come to pity and help her, she crawled in on her hands and feet. I have never seen so pitiable an object since I have been in the country. She is a good illustration of the results of heathenism, as I have seen it in Africa. She was in the house of her *daughter*, who had been long absent, and that no doubt, from all I could

learn, with the hope that she would die before her return.

The old woman was in a state of almost perfect nudity, covered with ashes, crippled and blind. Her aspect was that of a person almost famished. I carried her food, which she devoured with incredible greediness, so much so, that one woman, more humane than the others who had now crowded the house from motives of curiosity, begged her not to choke herself with the food that the Missionary had brought. Some of her sex present derided us for our compassion, asking why I came to see such an old woman, "one who was of no use to any one;" and then saying, in the most cruel manner, that "she ought to die."

A pleasing fact came to our knowledge, in connection with the case. Some of the school-girls had, several times, unknown to us, carried her portions of their food and wood, making a fire, and heating water to wash her with. Some of the boys had also done it. Such evidences of their sympathy are not the fruits of heathenism. They often forsake their nearest relatives under such circumstances. If kindness and sympathy dwell in their hearts, it is the effect of Christian instruction. Such illustrations as this, of the effect of our efforts, under God, give us great encouragement in our work, and cause us to thank God and go forward.

Sept. 10.—Just returned from Cape Palmas, where I went because of an arrival from the United States of provisions and letters. An interval of *eight long months*, longer than ever I knew before, has expired, and our anxieties are at end. Our friends are all well.

While at the Cape, the father of one of our native school-girls, then on a visit to her family, informed me that he was greatly pleased with the changed character of his daughter. He said she would now mind without punishment; and he added, "every night before she goes to sleep, she prays to God. Ah, doctor," he continued, "when I saw this, it made my heart glad." This man has been much in my employment; indeed, almost ever since I have been in Africa; and he knows enough of the Mission, to know that he consults

the best interest of his child by placing her under its care. As soon as she was thought old enough to be received, he brought her, in spite of the opposition of his family, and had the customary papers signed, by which she should be kept under religious instruction till she should be of age to decide for herself. When this was accomplished, he came to me and said, "Now, doctor, my heart lies down—my only child is the child of the Mission; if I die, she will have a father to take care of her and make her good."

Sunday morning, Sept. 14.—Nimleh, who acts as my interpreter, came to me with evident perturbation, saying that the people of Middletown have threatened to poison him for interpreting faithfully my words in preaching. This gave me a good opportunity to explain to him several expressions of our Saviour, the meaning of which he had asked before, such as, "A man's foes shall be they of his own household." "He that seeks to save his life, shall lose it." "I came not to send peace on the earth, but a sword," &c. &c. I asked him how he felt when he heard such threats from his own people; he replied, "They trouble me but little, when I remember that Christ has forwarned us of these things." I asked him if he thought that he would be willing to die by poison if God should permit it. He replied very promptly, "Yes, sir." His growth in grace has been of late quite perceptible.

Sept. 25.—Have just returned from Mt. Vaughan and Cavalla, where I went on business of the Mission. I found the Missionaries in good health. I preached at both places, and administered the Lord's Supper at Mount Vaughan. Mr. Appleby, the teacher, reads the service and a sermon on Sunday, and maintains a Sunday-school on the Mount.

Our stations are now so extended—from Fishtown to Taboo, over 50 miles—that a more central point for stated meetings is needed, than Mt. Vaughan. We have decided, therefore, to meet quarterly, at Cavalla, for the present, for all business connected with the Mission. On the 24th, I held an examination of the school at Mt. Vaughan.

The number present was small, but their progress was gratifying. The studies in which they were examined, were reading and writing, in English, geography, and arithmetic.

At my request, Mr. and Mrs. Appleby will receive into their school as many Colonist children as they can attend to.

Friday, 26th—Fishtown.—This is the day for the quarterly examination of our schools at this station.

The chief, with several of the headmen, and the chief of *Grand Sess*, a settlement about twenty miles N. W. of this, were present. The exercises were in Grebo and English. The female department, divided into classes, were examined first, as follow:

First Class—Eliza Harrington, Caroline H. Clark, Mary Selden and Ann Richards, examined in reading, writing, geography, grammar and composition. These studies they have pursued for the last quarter with great regularity, besides attending to sewing and washing. Their proficiency, and the manner in which they acquitted themselves in the examination, were very gratifying.

The premium for good behaviour and scholarship, was awarded to Caroline H. Clark. It was a handsome Bible. Caroline is a communicant, and hitherto consistent in her profession. She is a native of Cape Palmas; and was received by me into the school at Mt. Vaughan in 1841, a naked, heathen child, of about nine years of age; now she is able to render material assistance to Mrs. Savage in the school, besides actually exerting a good moral influence upon others.

The Second Class was examined in reading, spelling, writing, geography, sewing, &c.—Amelia Griswold, Elizabeth Hardcastle, Ellen May.

Third Class—Reading, spelling, and sewing—Maria B. Vinton, Hannah Moore, Isabella Graham.

Fourth Class—Reading, spelling, and sewing—Sophia Stone, Anna Payne, Harriette Vaughan.

Fifth Class—Eleanor Vinton, Charlotte Elizabeth, and Anne Sherwood.

Male Department—This was divided into six classes.

First Class—Samuel Boyd—Reading, writing, composition, arithmetic, (as far as fractions,) astronomy and geography.

Second Class—James May, John S. Stone, Thomas B. Chandler, Henry W. Lee—Reading, writing, arithmetic, Parley's geography, and Miss Swift's philosophy.

Third, Fourth, Fifth, and Sixth Classes—In reading, spelling, writing on slate—William H. Harrison, Benjamin C. Howard, Richard Newton, Charles H. Richards, William Suddards, Heber Newton, Alonzo Potter, Samuel A. McCoskry, Richard H. Wilmer, Horace Stringfellow, Daniel Cobia, Frederic S. Vinton, Lorenzo Thomas, Theodore Dehon, Leigh Richmond, J. P. K. Henshaw.

The father of Nimleh, or Saml. Boyd, is very sick. He is one of the principal Fetish men of the town—has *general dropsy*, which, in this country, is highly dangerous. The practice of medicine, by the Missionaries, among the natives, is very unsatisfactory. The latter secretly take their own medicines, and practise their superstitions; so that, often, no doubt, the proper operation of our remedies is prevented. I have long felt it my duty to refuse to prescribe, in any case, where the administration of native remedies was continued.

Nimleh's father begs to be taken to the Mission premises, that he may be away from the influence of the native doctors, and wholly under my care. I feel, in such cases, the want of a hospital. I design to erect, ere long, a cheap structure for this purpose.

Sunday, Oct. 5.—But few at church to-day; all the old men were absent, and but seven women present. The men are generally at work, preparing five large war-canoes for the *Grand Sess Chief*, who came down, a few weeks since, for this purpose.

Administered the Lord's Supper to twelve persons. Mrs. Patch, from Cavalla, present. Two of our own communicants were absent.

Monday morning.—At daylight a distressing cry was heard through the town, which reached to our own premises. It proved to have been caused by the sudden death of the father of one

of our school-boys. He was a great friend of the school, and manifested a great desire himself to learn.

12 o'clock, M.—As I returned in the afternoon, from the funeral of the man who died last night, I saw a crowd at a distance, and was informed that the "kroomen" were about to give "sassy wood" to the brother of the deceased, whom they had accused of witchcraft. I proceeded immediately to the spot, and rescued him from the distressing ordeal. We have, however, but little encouragement to interfere, on these occasions, as they almost always, of themselves, afterwards take the poisonous decoction. They feel compelled to abide by the test, or live under the imputation of being wizards, the latter of which, to them, is worse than death.

Sunday, 12th.—The number at church to-day was small. A few weeks since, my canoe was taken, without my permission, to bring down from a town high up the coast, a noted Fetish-man, with the expectation that he would be able to arrest the progress of sickness which has been prevalent some time in the settlement. Since then, the Fetish temples have been renewed, and frequent sacrifices made, and the devil seems to be abroad more openly than ever. Sickness, of different kinds, yet prevails, and frequent deaths occur, so that this celebrated "devil-man" begins to feel that his reputation is at stake. Last night a crier was heard throughout the settlement, calling upon all faithful and true citizens to meet by daylight this morning on business of importance. The crier was heard abroad again early this morning, when men, women and children were assembled, at daylight, to hear what this personage had to say.

The Fetish-man began by reminding them of the fact, that "they had sent a long way for him to come and expel disease and evil spirits from their towns. He promptly responded to their call. He had come, and, by his charms and varied powers, had succeeded once in driving all evil influences from their midst; but, within a few days, some sudden and surprising deaths had occurred, which could be no other than the work of witchcraft; wizards and witches are evidently abroad, and, now,

I have called you all together to inform you of this. O yes, hear, all ye wizards and witches, if you do not at once break your hold upon the sick—if another one dies by your powers, I will point you out, and the ‘*sassy wood*’ trial shall begin with a vengeance. I have spoken my word. Look out, henceforth, ye wizards and witches, my eye is upon you.” This meeting materially lessened our own.

Prayers were offered in church for Susan Cataline, our native female teacher, who is dangerously sick. She shows a gratifying state of mind under the trial; seems to be aware of her danger, and is perfectly resigned, willing to die or live as the Lord may appoint. Susan is my first convert, and the first in the Mission. She has made herself very useful, being the only assistant Mrs. Savage has had in the school at this point. Her death will be keenly felt.

Wednesday, 15th.—Susan is out of danger, and we all feel truly thankful for her preservation.

Sunday, 19th.—Visited Nimleh’s father, who lingers in a surprising manner. He has lost the use of his extremities, and abandoned all hope of recovery. He declares that, from the time I told him that I thought he would die, he has given up Fetishism, and cast himself on God, and professes to be willing to live or die as He may order. He asks to be buried on the Mission premises, forbids any superstitious ceremonies to be performed for him; says that his sickness is the appointment of God, and not the result of witchcraft, and that no “*sassy wood*” must be given for him.

Wednesday, 22d.—Nimleh’s father expired to-day. Just before his death he sent for me, renewed his former professions, and again begged to be buried on Mission ground. He requested that all his children might be educated in the Mission.

Thursday, 23d.—The head men of the town refuse to permit the body of Nimleh’s father to be buried on the Mission premises, unless I will let them perform their heathenish rites over it, which I of course refuse. One of the family came to me and said, that all they

wanted was the feast that followed the burial; that if I buried him, the bullock could not be killed as usual in such cases.

Saturday, 24th.—Several persons have had to pass through the horrid ordeal for witchcraft, on account of Nimleh’s father.

Sunday, 25th.—Two persons have died from the “*sassy-wood*,” which is a decoction of the bark of a tree, and in a concentrated form, a strong narcotic.

But few persons in church to-day;—the number of deaths, and the *sassy-wood* trials, have put the whole community in motion; fear and distress seems to be depicted on all countenances. Surely Heathenism carries its own punishment with it.

Mrs. Crocker, widow of the Rev. William G. Crocker, of the Baptist Mission at Edina, was present, being on a visit.

Sunday, November 2.—Baptised and admitted to the privileges of the Lord’s Table, James E. Brown, a promising young man of color, from Monrovia, who is pursuing a course of study in medicine, under my direction, preparatory to greater usefulness in the Mission. A highly interesting feature in this case, is the fact, that one of his male sponsors is a *native convert*,—the teacher of the school.

Baptised also at the same time, Thomas Savage Eastburn, child of Manton and Mary Eastburn, former scholars in the Mission; also, Anna Payne, Eleanor Vinton, Harriette Vaughan, and Charlotte Elizabeth, all native children, having for their sponsors native converts, with the exception of two.

November 16.—Nimleh asked me this morning, if “sinners in Hell could see saints in Heaven? and if the Abraham whom the rich man in Hell saw afar off, was the Abraham who begat Isaac?” He asked also, if “we should carry with us the same wills into the other world that we have here?”—meaning, if we should have equal powers of volition there, and liberty to carry out our wills into action. In the same connection he asked, if “a desire to sin, though it be not accomplished,

will be punished by God?" He seemed easily to comprehend the difference between evil desires cherished, and such desires promptly suppressed, from fear and love to God.

November 23.—In conversation today with the king and the principal Fetish-man of the place, I was told that whenever an infant is born deformed, it is supposed that it has the spirit of one who was wounded in war. They believe that every infant has the soul of some being who existed before on earth.

I asked the king if he really believed the latter; he replied, "Yes," and said it must be so, for the world could not contain so many new-created souls, and that this change of state was a matter of necessity.

Saturday evening, November 29.—Two of my native boys came to me this evening, with prayer-book in hand, desiring to know the meaning of that petition in the Litany, "*Remember not our offences, nor the offences of our forefathers.*" One said he had been studying over it a good while, and asked if it were possible that it was a *prayer for the dead*? His mind seemed to revolt at the thought.

December 14—Second Sunday in Advent.—Baptized Elizabeth, (18 days old,) daughter of James and Susan S. Cataline, our native teachers.

December 23.—The day of the annual examination of our schools. Just one year has expired since the opening of this station.

We have been gratified at having Mr. Payne, from Cavalla, present.

The male department consists of twenty-two; three or four were absent. They were examined by classes successively, in astronomy, natural philosophy, geography, arithmetic, reading, writing, spelling and composition in English; reading and reciting in Grebo. Their names are, Samuel Boyd, (native name, *Nimleh*.) James May, John S. Stone, Henry W. Lee, Thomas B. Chandler, Wm. H. Harrison, Charles H. Richards, William Suddards, Benjamin C. Howard, Heber Newton, Richard Newton, Alonzo Potter, Nathaniel Bowen, Richard H. Wilmer, Lorenzo Thomas, Theodore Dehon,

Samuel A. McCoskry, Horace Stringfellow, Daniel Cobia, Frederick S. Vinton, J. P. K. Henshaw, Leigh Richmond.

The female department, consisting of fifteen in number, (two or three absent,) was examined in English grammar, geography, reading, writing, spelling, composition, and sewing. Specimens of their sewing and composition will be sent to their patrons in the United States. Names—Caroline H. Clark, Mary Selden, Ann Richards, Elizabeth Hardcastle, Maria B. Vinton, Ellen May, Amelia Griswold, Hannah More, Isabella Grahame, Sophia Stone, Anna Payne, Harriette Vaughan, Eleanor Vinton, Charlotte Elizabeth, Anne Sherwood.

The improvement of the children in education was evident, but we regret to say that their moral behaviour has been during the last term, in general less satisfactory than during the term preceding.

December 25.—The observation of Christmas has been very pleasant with us. The usual services were held, and the Lord's Supper administered. The deportment of the children was gratifying, and we can but hope that spiritual good has been received.

This is the *ninth anniversary* of the arrival of the first Protestant Episcopal Missionary at Cape Palmas. In looking back upon the past, much is found to thank God, and inspire us with courage.

JOURNAL OF THE REV. EDM. HENING,
TABOO STATION, WEST AFRICA.

August 17, 1844.—This day I am in Africa. Hope, desire, expectation, are all realized, and I tread not only its sunny shores, but the scene of my destined labors. How different from my conceptions is all that I behold. Civilization and heathenism! who can depict the contrast. I have been scarcely two hours on shore, and yet the first object which I behold, is one which reminds me most painfully that I am in a land of heathen darkness. A man in the native town nearest to the Cape has died. The body has been carried

out of the hut and laid upon the sand, under a shelter of thatch. How hideously revolting is the spectacle! One side of the naked corpse is painted red, and the other yellow. A pipe is stuck in the mouth, a few leaves of tobacco in the hand, and a plate of rice and palm oil placed near the head. Every atom of the dead man's wealth, plates, wash-basins, cloth, &c., is ostentatiously displayed. A crowd of women, the wives and female relatives of the deceased, squat around. From the loud and clamorous notes of wailing, the passionate expressions of despair, we would suppose them to be an assemblage of heart-stricken mourners. A drum is struck. They start to their feet, and each, with a cow's tail waving in her hand, dances around the corpse. While this scene is being enacted, the men (who never mourn) take their part in the pageant. They are bedaubed with paints of various colors, and ever and anon approach the corpse with savage yells, brandishing their cutlasses, and firing their guns. When the body is to be interred, it is first wrapped in mats, then covered with cloth, placed in a canoe, and the whole bathed in the blood of a bullock, as an offering to the manes of the departed. But the strangest part of this strange scene is yet to come. *The man has died by witchcraft.* Who is the murderer? Various modes are adopted to detect and bring him to punishment. Sometimes popular opinion, or the hope of removing an enemy, marks out the victim. At other times the Fetishman, or Devil-doctor, is consulted. On some occasions the spirit of the dead man is supposed to identify his murderer. The body is borne by two men. It has passed through the town. Now it returns. It is in pursuit of the witchman. Now it moves rapidly in a straight line; suddenly stops, wheels around, and pursues an opposite direction. Its motion (all impelled by the departed spirit) is now changed. It moves in a winding, zig-zag course, until, at length, the end of the bier strikes a hut. The inmate of that hut is the witchman. He is brought out, and now his guilt is to be tried by the ordeal of the yudu, or sassy-wood. This is a poisonous decoction, made

from the bark of a tree. Should the murderous draught be ejected from the stomach, the man is innocent; if guilty, it remains to do its deadly work.

The acclimating fever is an ordeal through which every new-comer is impatient to pass. Until it is over, he must rest in a state of almost listless inactivity. Any employment of mind or body, more than absolute necessity demands, must be avoided. By this precaution the system becomes, in some degree, prepared for the attacks of a disease which, if it does not always fall with destructive violence upon the vital energies, never fails to leave them greatly exhausted. Within fourteen days after our arrival at Cape Palmas, Mrs. Henning and myself were both confined to our beds by the fever. The disease, in her case, continued eleven days, and in my own three weeks. We were both dangerously ill, but a merciful Providence spared our lives, that they might be devoted, with renewed gratitude, to his service. The acclimating fever was succeeded by attacks of the intermittent, which occurred at regular intervals of three weeks, during the first twelve months of my residence. These, though rarely attended by severe or dangerous symptoms, would leave the mental and physical energies so much debilitated, as to incapacitate me for all employment.

Soon after my recovery from the fever, I began to consider the question, at which of our stations it would be my duty to settle, and that I might the better judge of these claims, determined to visit them so soon as my strength would allow. Accordingly I went first with Rev. Dr. Savage to Fishtown, where he had determined to locate himself, visiting on the way the station at Rocktown, which, from its beautiful and healthy location, and the large population, offered strong inducements to determine in its favor. My decision was, however, of course postponed, until I should have visited Taboo, which I did, a few weeks later, in company with Rev. Mr. Payne. Here I found a situation, in natural advantages, quite equal, if not superior, to that at Rocktown, but with comparatively a small population. I was cordially received by the people,

and the aged King urged my coming among them, with the following persuasive language: "Mr. Minor come here. He talk God palava. We like that word him speak. We no hear Gospel before. We be little child for learn. Then Mr. Minor die, and little child no have some body teach him. 'Spose I plant tree. First time he be little. Then I nurse him—he grow big—he grow strong. I 'spose I no nurse him, he die." I could not but admit the force of this eloquent appeal, and taking into consideration the expense which had been already incurred, in the erection of buildings, the hope held out to the people that a Missionary would come from America, to succeed Mr. Minor, and some circumstances seeming to offer peculiar encouragements to labor among them, I felt it my duty to make it the field of my future efforts.

Soon after my return to Mt. Vaughan, Dr. Savage removed to Fishtown, leaving the temporary care of the station in my hands. I was able to hold regular weekly services in the chapel, and attend to such other matters as devolved upon me, making, at the same time, preparations for my departure to Taboo, upon the expected arrival of our associates from America.

February.—About the end of this month I departed for Taboo. The delicate state of my wife's health rendered it prudent that we should remain, for a few weeks, at Cavalla. This station had been, for several months, in an unquiet state. A war was daily expected between the people at Half-Cavalla, (the residence of Mr. Payne,) and those of Cavalla River and Grahway. Such an event could not be apprehended by the Missionary, without deep anxiety. His premises were immediately adjoining the town at Half-Cavalla, and exposed to the almost certain disaster of conflagration and plunder, should the people of Grahway prove victorious. After months spent in preparation, the war commenced. The attack was made early in the morning, by the natives at Half-Cavalla. A distant report of fire-arms was heard, and the next moment we discovered, by the dense column of smoke, and the mass of lurid flames, that three towns at Grahway were burnt.

Mr. Payne and myself walked to an elevation, a short distance from the house, and which commanded a view of the battle-field. When we arrived, the battle had been fought and won, and the victors returning with all the demonstrations of savage exultation. The scene which met our view was one of heart-sickening horror. One party, principally women and children, might be seen carrying, in their arms and upon their backs, sheep, goats, boxes, cloth, &c., the spoils of their vanquished enemies; another bore upon their backs their wounded and dying comrades, several of whom expired before they reached home; and a third carried in their hands the heads which they had severed from the bodies of the slain. These ghastly and bloody trophies of the victory, (eighteen in number,) were piled up upon the plain, a few rods from the Mission premises, and in full view from the piazza of the house. There they remained for several days, until the stench becoming intolerable, they were removed into an adjacent jungle. The town, for weeks after the battle, was a scene of the most boisterous revelings. The reports of guns, the sound of drums, the shouts and yells of the victors, and every hideous noise which can be imagined, mingled in one deafening uproar.

A short time after these events, I resumed my journey to Taboo. We were much amused at the surprise and amazement which my horse excited among the natives. A *kobo soh*, as the animal is termed, that is, "a white man's lizard," had never been seen before. Every town through which we passed was literally emptied of its inhabitants, to catch a sight of the novel spectacle. Crowds of men, women and children thronged around me. Some gazed on, gaping in mute astonishment, others shouted, danced, and rolled and tumbled in the sand. The horse erected his head and neighed. The panic-struck spectators fled to the town.

It was night before we reached Taboo. The pupils of the school, who had been long and anxiously awaiting our arrival, stood on the opposite banks of the river. As the canoe glided over the waters, their shouts of joy, and the

glare of the blazing torches in their hands, gave to the scene a romantic interest.

The school at Taboo consisted of twelve pupils; and the manner in which they had been trained and disciplined by their instructor, a young native, afforded a most gratifying evidence of his zeal and fidelity. The name of this young man is John Mussu Neapo. He is the son of a king, who lives a short distance from the Mission premises. His history is of the deepest interest, and I can always turn to it for encouragement in the darkest moments of despondency. It is a cheering evidence of the truth, that the Gospel is the "power of God unto salvation" to the heathen. Young Mussu had for several months been employed in the service of Mr. Minor, as the headman of his canoe. At the time, he was an ignorant heathen,—a slave to all the gross superstitions of his country. He heard the Gospel; and so deeply was his mind affected by its truths, that in a short time, he openly renounced the superstitions of heathenism, placed himself under the instructions of Mr. Minor, and remained his faithful assistant until his death. He thus relates the process through which his mind arrived at its convictions, but with a naïveté in the manner which I could not impart to the narrative. "When Mr. Minor first come, I go hear Gospel; and I say, what for this man leave his fine country and come here? This country no good for white man. He be sick plenty; he die, what for he come? That word he speak must be true. So I take off my gregree and hang him up. People say, what for you do that thing? By and bye, gregree make big palava for you. But I let gregree hang three moon; no palava catch me. Then I take gregree and hang him up in rain; hard rain come, beat on gregree, and I say Gregree! gregree! 'spose you be such great thing you can take care of yourself. So I let him hang in rain till he rot and fall down. Then I say, gregree no good—he be nothing—I no will for wear him more."

The removal of his attached friend and instructor was a source of affliction to the pupil, whose mind had been just

awakened to the first dawning of truth. But he did not abandon himself to despair. For three long years he toiled on in the pursuit of knowledge, through obstacles and difficulties, under which a less courageous spirit would have sunk. Though left without human succor, he was led by the hand of Him who can conduct the blind by a way they know not. Mussu had received from Mr. Minor a few instructions in the rudiments of penmanship; and he so persevered in his efforts to obtain a knowledge of the art with a few old pens left in the house, that he was enabled to write an intelligent letter. During his residence at the Mission premises, all the arguments and persuasions, the taunts and mockeries of his countrymen, could not induce him to abandon his trust, and return to the habits and customs of heathenism. He reposed with unwavering faith upon the promises of God, and never doubted that his prayers would be answered, and that another Missionary would come to succeed Mr. Minor. Since my arrival, his advancement in knowledge has been such as might be expected from a fine mind, ardently engaged in the pursuit, and properly directed. His improvement in English has been rapid; and to this, he adds a deep spiritual knowledge of the Scriptures. The work of grace begun under the ministrations of Mr. Minor, has been most happily perfected under my own. Mussu has made a profession of his faith in Christ in baptism. His walk and conversation has been such as to confirm the hope that he is a sincere and devoted child of God. No study seems to give him so much pleasure as the Bible. His manner of reading the sacred text would afford an instructive lesson to older and more enlightened Christians. In reading aloud, he pauses at the conclusion of every verse—remains for some time in silent meditation, until the smile or the striking comment shows that he has thoroughly comprehended its import.

On the Sunday after my arrival, my house was crowded with natives, who had assembled to hear me preach, or, as it is termed in the jargon of the country, "talk God palava." This I was unable to do, as I was at the moment confined

to my bed by a severe attack of intermittent. Unwilling to go away disappointed, they begged that "Mammy," (Mrs. Hening,) should preach. She read to them the Ten Commandments, and explained them through an interpreter.

On the following Sunday my strength was sufficiently restored to enable me to preach in the forenoon at my house; the congregation composed of my own household and about twenty natives. They were attentive; and after I had concluded, there was a general exclamation of "hanti, hanti," (true, true.) But my subsequent experience taught me that this was to be regarded more as the language of compliment, than any appreciation of the truths which had been uttered. Indeed, no task is more difficult than that of conveying to the minds of these ignorant and degraded beings a perception of the most simple, abstract proposition. The intellect is so abased to the level of the grosser objects of sense, so rarely aroused from its torpor, that an abstract truth is something altogether too impalpable to be grasped. Their perceptions of the first great truth of Religion, are of course all gross and confused. They have no conception of God as the moral ruler of the world, clothed with the attributes of justice and holiness. The Devil is the object of supreme worship. We look in vain in the character of the African to for one ennobling trait, one moral virtue, which can elevate him above the brute.

For the first two months of my residence, my ministrations were confined to my house. This was necessary, as any exposure to the sun, or any exertion of body, would bring on an attack of sickness. During this period, my congregations, at first so large, that the room could not contain them, gradually decreased as the novelty wore off, until they were reduced to five or six.

March 12.—To-day I have had what is called a "palava" with the natives. This is a term which seems to have no definite meaning, but is applied to every thing. Early in the morning, Mussu informed me that a number of natives were assembled in the room below—a deputation of the kings and headmen of the surrounding towns—

and had come to "set the palava" about the price of rice, palm-oil, labor, &c. As the movement was one of which I had been premonished by my brethren of the Mission, I was prepared to meet it. As soon as a "new man" is located, the first thing done is to discover by a variety of annoying experiments upon his patience, if he has a "strong mouth," or in other words, whether he has the firmness to resist any species of extortion which may be practised upon him. These experiments are repeated from time to time, subjecting the Missionary to much inconvenience and harrassment, and are only to be put down by his maintaining a firm and decided stand. When I went to the room below, I found it filled with natives; and as all were talking, or rather shouting, at the top of their voices, the scene of uproar and confusion is indescribable. One man was tricked off in a military cocked hat, another in a pair of huge, rusty brass epaulettes; a third brandished a broadsword in his hand; and each one of the motley group was equipped in some tattered cast-off garment, such as a night-gown, military frock-coat, &c. I was satisfied at a glance that the whole scene had been studiously gotten up to impress the "new man" with becoming ideas of its dignity and importance. "Henni-o!" asked the spokesman of the occasion, who had acquired his knowledge of the Anglo-Saxon in a voyage to Liverpool, "Henni-o! you see here all dis gemman? He be big man for dis country; all dis country he belong him; and now he come for talk rice palava." When "the palava was talked," an exorbitant increase of price was demanded upon every article. This I of course resolutely refused to give. The demand was reiterated again and again, but with like success. At length finding me inflexible, the discussion of the matter was postponed to a future day, my visitors promising that in the mean time they would "look their heads," that is, deliberate. As their policy was to coerce me into compliance, no provisions of any kind were brought to my house for several weeks. At the expiration of that time, they returned—were again baffled—and find-

ing that my "mouth was strong," matters were settled upon a quiet basis.

May 10.—To-day I received a visit from a Fetishman, or "Devil doctor." His appearance indicated his profession. His face was streaked with red and white paint; his body smeared with mud and palm oil; a profusion of gregrees about his person, and a black monkey's skin, the peculiar badge of his tribe, under his arm. From his account of the matter he had come upon a most benevolent enterprize. He informed me that Mr. Minor had been but a short time in the country—that witches had killed him, and that for a trifle of tobacco he would make me some gregrees to be placed under my house, which would shield me from all malign influences. He declared that he was the chief of devil-doctors—that his power over all supernatural agencies was unlimited, and, as a proof of it, referred to the fact that he had frequently cut off his own head with a cutlass, and walked about with it a whole night under his arm. He was amazed at the incredulity which I manifested, and upon my remonstrating with him upon the folly and wickedness of his pretensions, he offered to establish them by some experiments which would banish all doubt from my mind. These were deferred until a future day, as a consultation with the devil was the preliminary and indispensable step to success. I heard nothing of my devil-man for three or four weeks. But the eventful day arrived, and the experiments were exhibited. The pupils of my school, my family, and a number of natives from the town, were the spectators. The doctor unrolled his monkey's skin, and took from it a small wooden bowl, capable of holding a pint measure. This was next filled to the brim with water, and then streaked red and yellow with the dye of some vegetable substances, which he had expressed by chewing. Four light sticks about a foot long, and tapering to a bulb at one extremity, were then produced. These preparations being made, a sharp pointed piece of iron was driven in the floor so as to stand firm and upright. The bowl was then placed upon it as near the centre of the bottom as could be done, the equilibrium adjusted by means of the sticks—and in this position, won-

derful to tell! the bowl and its contents remained balanced. The experiment done, the Doctor looked around with an air of triumph, declaring that it was the power of witchcraft. His triumph, however, was of short duration, and he retired amid the jeers and laughter of the spectators, when I performed the same experiment without evoking to my aid any more potent or mysterious agent than a steady hand. He determined, however, upon one more effort to retrieve his reputation. The experiment consisted in plastering one of his legs with a quantity of thick palm oil, and causing a heated iron to pass rapidly over it without producing pain. He was again confounded, when simply dipping my hand in water, a similar use was made of the heated iron. It is by arts like these, which scarcely rise to the dignity of legerdemain, that the Fetishman obtains so great an ascendancy over the minds of his ignorant dupes. His supposed alliance with the devil (who is always invoked on such occasions) invests him with a mysterious awe, and then the most simple feats of jugglery are played off without detection, as the workings of a supernatural agency. Here is found the most formidable obstacle to the advancement of the Gospel. The intellect lies not only dormant, but paralyzed under its weight.

For the last two months my strength has been so much recruited, that I have been able to preach twice every Sunday in the two towns nearest my residence. But alas! how thick is the veil which covers the hearts of the people. The gospel, it is true, commands its hearers, it is received with apparent welcome; but all this is prompted by the hope of receiving some small reward from the Missionary, in cloth, or tobacco. I was recently preaching to a large congregation upon the freeness of the offers of salvation, and took occasion to impress the truth, that God had made no distinction in this respect between the black and white man. From the apparently fixed attention which was manifested, I was encouraged to believe that some portion of the truth had found its way to hearts so long closed against its most persuasive appeals. Sad disappointment! When I had concluded,

an aged man thus harangued his countrymen: "That word God-man speak, be true—that time Gnisuah first make black man and white man, he be all same, he be brother. Then Gnisuah put chop (meat) on table, and one knife for eat—white man snatch away knife and make black man eat with him finger. And now," concluded the speaker, "Missionary-man must *pay* we for hear gospel preach." I did not pause to enquire from what source the orator had derived his theological lore, or dispute with him the principle of retributive justice he had recommended; I left the place with a sickening feeling of despondency at my heart. The people became alarmed. Several followed me home, expressing, in the most earnest manner, their condemnation of the old man's speech, and beseeching me not to go away.

To-day I was visited by a party of natives, cannibals, who had come several days' journey from the interior to see the white man. Their aspect was savage. They told me, in answer to my enquiries upon the subject, that they had no other idea of God but that he was some *thing*, or some *body*, who lived in a hole in a rock. They informed me, that they eat their enemies slain in battle, and that human flesh was even more delicious than that of the *dog*. They promised me a hospitable reception, if I would come and reside among them.

October 26.—This is a memorable day! I can record an event, a rich blessing upon my labors, which is enough to repay every past sacrifice or privation—Mussu has been admitted to the holy ordinance of baptism! This, of itself, would be abundant cause for adoring gratitude, but since his public profession of faith in Christ, five others, one an adult, a native man employed in my service, and the other four, pupils of my school, have expressed the hope that their hearts have been renewed by divine grace. They are candidates for baptism, and will be admitted to the Church, should their walk and conversation be such as to confirm the pleasing hope, that they are "new creatures in Christ Jesus." Since my residence in the country, my school has

been the object of my deepest solicitude. Withdrawn, as its pupils are, from all the corrupting influences around them, and trained by daily precept in the fear and nurture of the Lord, I have always turned to it for encouragement when all else seemed dark and cheerless. May the Lord carry on the work thus graciously begun, and ripen to a glorious harvest the seed sown in faith and prayer.

EXTRACTS FROM THE JOURNAL OF THE
REV. J. PAYNE, CAVALLA STATION.

Sunday, July 27, 1845.—Congregation this morning numbered about one hundred and thirty, about twenty of whom were women. Though there was the appearance of general attention, the word preached seemed to produce little effect. Indeed, the people at the present time are so constantly under the influence of palm wine, that it would be wonderful if they should be affected by spiritual and eternal things. In the Sunday schools were about sixty attendants.

Sunday, Aug. 3.—The number in attendance on public service, this morning, was not less than one hundred and forty. Though serious, there was nothing in the manner of those present, indicating special interest in things which they heard. Oh! for the breath of God's Spirit to breathe upon them, and make these "dry bones" live.

Sunday, Aug. 10.—Congregation to-day about the same as on last Sunday. There were, however, more women and fewer men. The slaughter of a bullock, by the "Sedibo," about the time services commenced, having drawn off, no doubt, many of the latter.

Sunday, August 17.—Congregation about one hundred and thirty, of whom twenty-five were women.

Sunday, August 24.—There were over two hundred people present this morning, about thirty being women. They appeared very attentive while I labored to persuade them that they must humble themselves "as little children," if they would enter the kingdom of heaven. May the Lord bless His word!

Sunday, August 31.—This morning, at seven o'clock, I admitted to the

Church, by baptism, Nyimade, Julia Ann Brown, a native girl, aged about sixteen years. She has been in the school at this station about eighteen months, during which time her conduct has been exemplary. Not until the last few months, however, has she professed a change of heart. Having waited long enough to see the "fruits meet for repentance," and to instruct her more fully in the faith of Christ, I could no longer withhold water, that she should not be baptized. Nyimade is a native of the town nearest the Taboo river station, and was placed by the man to whom she is betrothed in the school there, where she remained until Mr. Minor's death. After this she remained in a native town until she was brought to us.

As the man to whom she is betrothed has another wife, I felt some hesitation about baptizing her; but upon mature reflection I could not feel justified in withholding baptism from one who appeared *now* to be a child of God, from fear of future difficulty. Considering, however, polygamy to be inconsistent with Christianity, I could but require of her a promise to give up her betrothed husband, should that be found necessary. We hope and pray, however, that the young man, who is now a secular agent at the Mission station, Taboo, and thought to be religiously disposed, may be led to give up his heathen wife, and thus save Nyimade the trial to which his disposition to retain both would subject her.

About one hundred and thirty people attended public services.

Sunday, Sept. 7.—Our hearts were cheered this morning by the largest congregation which we have had since our return to the station. At least two hundred and fifty were present, of whom forty were women. The increase in the attendance of this latter class of the community is a source of great encouragement, inasmuch, as for a long time, only the family of G., my interpreter, were in the habit of coming out on occasions of public worship. Indeed, they appeared from custom and the force of circumstances to be shut out from the Gospel, until it was put into the heart of Mrs. Payne, and Mrs. Patch, with each a native girl as interpreter, to visit

them at their houses, converse with them on their immortal interests, and urge them to attend the house of God. Since this plan was adopted, the attendance and interest of the women has steadily increased. At ten o'clock I administered the communion to Christ's little flock at this place. Twenty-three surrounded the table of our common Lord, including one colonist, a member of another communion.

Sunday, Sept. 14.—Congregation again large, numbering quite as many as on last Sunday. Many, however, were so much under the influence of palm wine, or rum, obtained from an American schooner lying off this place, that I fear they were little profited by the services. In the Sunday schools we had little over fifty attendants, many of our boarding scholars being sick, and few members of the night schools present.

Friday, Sept. 19.—Returned from a visit to Mt. Vaughan, and Fishtown, having been accompanied by my wife, who went to make a long desired visit to Mrs. Savage. We found the dear friends at both these stations well. The schools and other operations at Fishtown are becoming much more fully organized than when I last visited that place. Dr. Savage, besides preaching on Sunday and during the week in the towns immediately around, visits regularly Rocktown for the same purpose. He has a most extensive field of labor. May he have grace, faithfully to sow in it the precious seed of divine truth.

Sunday, Sept. 21.—Congregation this morning about two hundred. In it were thirty to forty women. In the Sunday schools were not above fifty attendants, many of our boarding scholars being absent in consequence of sickness, and only a few of the night scholars present.

Sunday, Sept. 28.—This morning there were not above one hundred present at public services. On coming out of the Chapel I learned that this was owing to the people having heard a new rumor of war, of such a character as to render it necessary for them to make new defences on the roads leading to their towns.

Monday, Sept. 29.—To-day our

quarterly examination at this station was held. No persons were present except those connected with our station; and in consequence of the sickness of many of our children, we had a smaller number in attendance than on any former occasion. Notwithstanding this, however, we were occupied five hours in the examination, and felt encouraged by it. It embraced natural philosophy, arithmetic, geography, history, Grebo and English reading, writing, and composition.

Sunday, Oct. 5.—This morning administered the Lord's supper to sixteen communicants. Several of our members were kept away by sickness. About two hundred people attended public services.

Sunday, Oct. 12.—Again I have had the privilege of preaching to a large congregation, there having been more present than on last Sunday. They appeared generally serious and attentive.

Saturday, Oct. 18.—To-day the last of the Cavalla women, who ran off to the Grahwayans during the late war, was returned. It appears that according to native custom, the party which is beaten in war, is bound to return all who thus desert to them from the victors. Accordingly, when the Cavalla people consented to suspend hostilities, it was with the express understanding that this custom should be complied with. The Grahwayans have, however, until now, refused to do so; nor was it until the Governor and King Freeman interposed their influence, that they were induced to do an act by which they acknowledged themselves beaten. As it has been said, that the delay of the Grahwayans in this matter has been the only bar to the ratification of a permanent peace, it may be hoped that this desirable object may now be attained.

Sunday, Oct. 19.—This morning there were not above one hundred and twenty persons at church, of whom a large proportion of them were women. There was no ostensible cause for this falling off from the attendance on last Sunday. Indeed, a great many were to be seen sitting about in idleness, who might have attended with perfect convenience, had they been disposed to do

so. But such is heathenism, until the living spirit of God moves over its lifeless mass. Oh! that this spirit might descend and animate it with his blessed influences.

Sunday, Oct. 26.—Congregation this morning very full,—at least two hundred and fifty were present, a large proportion being women. A more serious assembly I have not addressed at this place.

Sunday, Nov. 2.—This morning administered the Lord's Supper. In addition to my own flock, we were favored with the presence of Dr. Perkins. The native congregation was quite full.

Sunday, Nov. 9.—Our congregation was as large as it has ever been in the chapel.

While in Sunday school this afternoon, we were much annoyed by a dance, got up by the women. The occasion of this was the making of a general "greegree" by the "deyabo," the object of which was to make the earth bring forth its increase, and to cause fish to abound in the waters! On such occasions, no persons are allowed to go to their farms: and it was because the women felt they had nothing to do to-day, that they danced.

Sunday, Nov. 16.—There were about one hundred and fifty persons present, at religious services, this morning.

Sunday, Nov. 23.—Congregation to-day about two hundred. At half past nine o'clock, this morning, I baptized the infant son of Joseph T. Gibson, our teacher.

Wednesday, Nov. 26.—A curious native ceremony, connected with the late war, terminated to-day. It appears that war is considered in itself so evil a thing, that it invariably leaves upon the land where it has been carried on, a blighting influence, called "gla." This, if not removed, prevents or mars all the productions of the earth.

War having now terminated in the wishes and opinions of these people, and the farming season being near at hand, it had become necessary that this 'gla' should be taken away. Accordingly, a man living at Garoway, some forty miles to the windward, skilled in this art, was sent for. He arrived several days ago, but the ceremony did not be-

gin until Sunday night. At that time the crier went through the town, calling upon all the population to remain at home on the following day. In the morning the solemn season commenced. No one was permitted to leave the place for another, and all strangers arriving, were required to remain for three days, during which the ceremony was to continue.

The purifier now commenced his work. Having gone to the 'bush,' he brought some leaves, which he beat up in a mortar. He then put in cassada, palm nuts, rice, and all the fruits of the earth which were at hand, pounding them with the leaves. This mixture he took and scattered over the fields of cassada and vegetables near the town. He now returned to the 'Ta-kai,' or Bodia's house, in which are kept the town gree-grees. A goat was brought. The purifier stood up and invoked Nyesoa (God) four times, and then the 'kur' (departed spirits.) He confessed, in the name of the people, that contrary to their wishes they had been involved in war, and thereby defiled the land. That war was now, however, so far as they were concerned, terminated; and they desired never more to be engaged in it. They now sought to cleanse their land; and, to propitiate the kur, offered him the goat. The goat was then killed, and its blood sprinkled before the Bodia's house, and on the gree-grees within. While this was going on, there was an occasional firing of guns. The principal display, however, was reserved to the next day.

On Tuesday morning, all the 'Sedibo' of Cavalla, equipped in full war dress, and painted as hideously as usual when about to go to battle, met on the beach. They here divided themselves into three parties, and thus arranged, entered the large town, discharging their guns as they went, until they reached the Bodia's house, when there was a general and prolonged firing. Thence they all set out again, and proceeding in a tumultuous manner, returned to the beach. Here, again, there was a universal discharge of musketry, repeated again and again, thus signifying that they had *taken all war out of town, and fired it away.*

Sunday, Nov. 30.—Congregation this morning about two hundred and thirty. In the Sunday school were fifty attendants.

Thursday, Dec. 4.—This morning, about four o'clock, died *Gnibwe*, alias Thomas Wilson, who, during the time of my residence here, has been my interpreter and assistant in translating the Scriptures into the Grebo language.—The disease which carried him off, and of which he had been suffering, ever since my acquaintance with him commenced, was dropsy.

The history of this individual since my acquaintance with him, has been a melancholy one. Very soon after he heard the gospel preached, he professed to believe, and to desire to be led by it. He at once commenced learning to read, apparently with a view of examining the word of God for himself, and his attention to religious services both public and private, as I had good reason to believe, was punctual. He appeared, too, zealous in persuading others to be like-minded with himself. He even professed to me his willingness to give up at once all his women but one, (he had six) if I required it. Indeed, his conduct at this time appeared to have nearly all the features of a genuine convert. His character, compared with what it had been, that of a notorious adulterer, liar, devotee to the gree-gree system, and every other peculiarity of heathenism—was certainly strikingly changed. But there were two traits about him which left the question of the reality of his conversion to God in painful uncertainty. One was an evident desire to be distinguished, the other, a manifest regard to the "loaves and fishes."

For these reasons, and because of the suddenness of his change, I declined giving him directions in regard to his women, only recommending him to ask in prayer His guidance whom he professed to desire to please.

This advice he professed to follow. Soon afterwards he stated, that although he believed polygamy wrong, there were so many difficulties in getting rid of the women, particularly those by whom he had children, that he had adopted the following expedient:—to require all his women to attend religious services, pub-

lie and family, and to be faithful to him as wives, (as he had reason certainly to expect they would not.) In case they failed in either of these points, he would take it as an indication that they did not desire him as a husband, and they would be put away accordingly. I told him that this was not a Christian course—that if he was convinced that it was wrong to live with them, he ought to put them away, in love, for Christ's sake, and not to seek to accomplish his object in anger. He was evidently, however, unprepared to sacrifice his standing thus, and an occasion soon presented itself, which showed that he was not willing to give them up at all. One of his women was convicted of adultery, but notwithstanding this, he was readily prevailed upon by his relatives to retain her. He had not as yet given up his gregees, though professing to have little faith in them. Such was the position he occupied when I left for America in 1841.

During my absence I received a letter from him, informing me that he had given up all his gregees, which, on my return, I found to be true. It appeared to me, however, that during my absence he had very much declined.—He had lost his inquisitive disposition on the subject of religion, and had become very much engaged in trading. After a while, some improvement was again visible, and he appeared to take much interest in assisting me to spread the gospel, and even offered to be the bearer of it to the numerous tribes on the Cavalla river. I declined, however, giving him any encouragement to undertake so important a work, because he was still living in a state of polygamy; and for the same reason, and some others, I refused the application for admission to the Church, which he made about this time.

His attention to Christianity now again declined. He performed his duties with little interest; and his health declining, and the war coming on at the same time, combined to draw his thoughts still farther from his eternal interests.—A step, conclusive on this point, was his taking another wife—the widow of a cousin who was killed in the late war—contrary to all his professions previously made on the subject. His health,

which had been for some time bad, now became worse. He was able to render me little assistance in translating, and was often too unwell even to interpret for me on Sundays. Still, when he could, he was present at religious services; and in conversation with others, he would advocate the right to live in polygamy, from the scriptural examples of Jacob, David, and others, and expressed the conviction that his course generally was acceptable to God. As this, however, was far from my opinion, I felt it my duty to tell him so, which about four weeks ago I had an opportunity of doing. He then said that he felt he was not prepared to die, but appeared indisposed to say much on the subject.

Soon after this his disease began to progress very rapidly, and he was able to move about but little. He managed, however, on every Sunday but one, to attend public services. He also requested me to give him a large prayer book, which, with his bible, he ever kept near him. How much instruction or comfort he derived from these, I know not; but it is gratifying to know that no native doctor was called, and no gregee was made for him during his illness. On a visit to him two days before his death, I endeavored to draw forth some expression of his views; but he was silent, and I could only direct him to the Saviour. At last he died suddenly, leaving a prospect worse than doubtful in regard to his eternal state.

His family seemed disposed to have him buried on the Mission ground. I acceded to their wishes on condition that the objectionable features of their funeral ceremonies should be omitted. The people, however, generally objected, probably because, being a prominent man, they wished to have as much display as possible. He was buried amidst the firing of guns, wailings, dancing, and more than usual accompaniments on such occasions.

Friday, Dec. 5.—I had hoped that the known prejudices which had prevailed against G., together with the long continuance of his disease, would prevent the usual ebullitions of heathen rage on such occasions. In this I was sadly mistaken. All other feelings but

the one prompting to vengeance on the supposed author of his death, appear to have been laid aside. While the funeral was yet going on, 'gidu' was brought from the bush and deposited near town. If general report is to be credited, more than the usual pretext for falling upon a victim existed in the present case. An old man, the 'Woraba,' or town's father, between whom and the deceased there had been a long standing feud, was seen on the night of his death, dancing around his house, after the reputed manner of witches. On this evidence he was seized last night, and confined. This morning, about 8 o'clock, 'gidu' was administered to him, and at 10, his lifeless, naked body was seen, dragged by an infuriated populace on the beach, amidst all the insults which could be heaped upon it. Even the little children showed their abhorrence of the 'weddia,' (wizard or murderer,) by casting stones and sand upon him, and his own women were driven away, and for about the space of one hour forbidden to show the usual signs of grief. In about two hours, some of his near relatives were permitted to wash the body and bury it in the witches' burial-place. While this melancholy spectacle was yet presented, the people, who for the time appeared to be transformed into fiends, passed our house with savage yells, in the direction of one of the small towns, in pursuit of another object. This was G.'s uncle, who had had many quarrels with him, and a short time ago allowed, or directed, his children cruelly to beat him. These circumstances, with vague reports about late attempts to kill G., were sufficient to justify the natives in apprehending him. The old man, however, heard of their coming in time to allow him to escape to a neighboring swamp.

A daughter of this man, a widow, living with him however, had assisted in beating G., and since G.'s death, she had been seen, as was said, at her brother's grave, who had been killed in the late war, to thank him for having caused G.'s death! She was now seized, and in the course of one hour, was lying like the old man, dead, upon the beach.

Saturday, Dec. 6.—The poor old man named yesterday, was able but one

night to elude the vigilance of those who were seeking his life. He fled, yesterday, as soon as the darkness afforded him a covering, to a small town on the river belonging to this place—the usual refuge of fugitives—with a view of getting as soon as possible into another tribe. In this case, however, it was no refuge for him. He was seized there, this morning, and had to drink 'gidu.' At ten o'clock, the shouts of the people here announced that poor old W. too, was no more!

Thus three victims have fallen under the ordeal to which all so fondly cling! Another Headman was seized last night, but was released at the interposition of one of his peers. A slave, too, drank it, but escaped.

In looking upon barbarous scenes like these just described, the impression made upon the mind, but imperfectly acquainted with the opinions and practices of the agents is, however, horrible! And certainly the use of 'gidu,' as a test of crime or innocence, cannot be tolerated for a moment; since, besides being unauthorized, it is made the instrument of private revenge, and consigns numbers of innocent persons to an untimely grave. Still, there are many considerations to moderate the horror with which, at first, we are disposed to look upon the poor heathen who use it.

That there are *murderous spirits* amongst the people, cannot be doubted, unless it can be supposed that heathenism is better than nominal Christianity. But as the reverse of this is undoubtedly the truth, the number of these must be greater in heathen than in Christian lands. Now in connexion with this, let it be considered, that an *open murder* is a thing almost unheard of. How, then, is this *murderous spirit* to indulge itself? The most natural, nay, the only means, is *witchcraft*. In the omnipotence of this, the deluded people have the most perfect confidence. By certain preparations and manœuvres, it is confidently believed that any desired effect may be produced. Now, if any one is found practising those arts which he believes will produce murderous effects, he is a murderer in spirit, although, as in ninety-nine in one-hundred cases, his efforts have not the least influence in produ-

cing the desired result. And, such are the facts testified to in the present instance.

As facts and considerations of this kind, therefore, are gradually presented to the mind of the Missionary, he ceases to expect to accomplish much by ridiculing witchcraft, or gidu, or by rescuing those who are about to be subject-

ed to the latter. And he is led more and more, to rely upon that Almighty gospel, by which the murderous disposition is taken away, and the power of the devil, through which he holds the poor heathen spell-bound in the strong meshes of superstition and lies, can alone be broken.

Intelligence.

CHINA.—A friend has kindly sent us an extract from a letter written by a lady connected with the Mission at Shanghai, dated on the 14th January last; at which date all the Missionaries were well, and busily employed in making preparations for their work.

"The people here are kind, cheerful, and friendly; you scarcely see an unhappy or morose looking person. They are anxious to learn, willing to listen, without any strong prejudices in favor of their own religion. It does appear as though the field is white unto the harvest, and nothing remains but to enter in and labor. Until, however, we get the language, our hands are tied. We are making some progress in that, every day. Our class meets at the Bishop's, and they are translating a tract, written by Milne, into the *Too Pah*, or dialect of this district.

The Chinese in and about Canton, have the reputation of being very deceitful, and unfriendly to foreigners, (their own fault, I fear,) while the people here are reported as remarkably honest and kind. In walking the streets,

I am often struck, by observing the many pleasant looks I receive. The women here (that is, those of the higher classes) are kept in seclusion; but I believe nothing is wanting but the language to get access to any of them. The gentlemen Missionaries cannot hope to reach them, but the women can—and it will be our province to speak to the women of China. What a field is this for female Missionaries! The Chinese are in general averse to giving up their daughters to be educated—it is contrary to their custom. We were told at the South, that it would be impossible for us to get girls. But when we become known, we hope this prejudice will give way. Miss Aldersay has a girls' school at Ningpo, which is in a flourishing state; and Miss Jones hopes to have one here also."

ATHENS.—The Rev. Mr. Hill, under date of 21st March. writes as follows:—

"We are all in the enjoyment of health and of every blessing; and I do most conscientiously assure you, that we never felt more comfort in our work, nor greater need of continued efforts to maintain it. We are conducting it, too, in the midst of the greatest peace and quietness. The sphere of our influence seems to be enlarging continually, and I can confidently refer you to the testimony of all enlightened visitors for the truth of this."

ACT OF INCORPORATION.—We have the satisfaction of informing the Church that one of the last Acts of the Legislature of the State of New York, at its late Session, was the passage of a bill incorporating “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.”

All legacies intended for this institution should be left to it under the above corporate name; and where no special designation is made of the branch of our Missions for which a legacy is intended, it is understood that the amount will go to the two departments in equal portions.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of April to the 15th of May, 1846:

VERMONT.

Burlington—St Paul's Ch. \$11 08

MASSACHUSETTS.

Boston—Grace Ch., balance of ann. sub. of \$300, for 1845, for mission schools, Africa. 50 00
St Paul's Ch. 168 37
St Paul's Ch. S. S., ed. of Robert Leighton, China. 6 00
 “ do. China, 5, Africa, 15. 20 00
Christ Ch. S. S., ed. of a child, China. 25 00
Trinity Ch., Africa or China ... 60 00
Marblehead—St Michael's Ch. 5 12
Newburyport—St Paul's Ch., for Africa. 5 00
Roxbury—St James' Ch., for China. 24 89
Salem—St Peter's Ch. 10 00
South Boston—St Matthew's Ch. 5 00
Taunton—St Thomas' Ch., Epiphany offerings. 30 00
 “ Sunday school do. 15 00
 “ “ sup. of child in China. 20 00 444 38

RHODE ISLAND.

Pawtucket—St Paul's Ch. 50 00
Providence—St John's Ch., second ann. payment, for the support of the Rev. E. W. Syle, China, 1000 00
 Do. do. Missionary Society, for ed., Africa. 100 00
Edward Carrington Ames, for ed., China. 25 00
Rockville and Drybrook—Missionary Station. 2 98
Wakefield—Ascension Ch., pledge for Constantinople. 1 10

Warren—St Mark's Ch., for Africa. 9 00
 “ for Constantinople. 12 37 1200 45

CONNECTICUT.

Hartford—St John's Ch., for Constantinople. 4 00
 Do. for China. 73
Christ Ch., monthly coll. 48 15
New Haven—St. Paul's Ch. 300 00 352 88

NEW-YORK.

New-York—Family mite-box. 1 75
 A lady, ed. China. 20 00
 Cash. 5 21
Plattsburg—Trinity Ch. 3 33 30 29

WESTERN NEW-YORK.

Brownsville—A friend to Foreign Missions, for Texas. 2 50
Geneva—Trinity Ch. 15 00
Mt. Morris—St John's Ch., for China 30 50
 Do. for Africa. 5 00
Rochester—St Luke's Ch. 70 50
 Do. China \$25, Africa \$15, Texas \$5. 45 00
 Do. ed. of Sophia Rochester, Africa. 20 00
 Do. ed. of Thomas Pitkin, Africa. 20 00 208 00

NEW-JERSEY.

Burlington—St Mary's Ch., third ann. sub. for Constantinople. 25 00
 Do. Church offerings. 25 00 50 00

PENNSYLVANIA.

Bellefonte—St John's Ch. 3 00
Harrisburg—St Stephen's Ch., Easter offerings. 20 00
Leacock—Christ Ch. 3 50
New-London Cross Roads—St John's Ch., Africa. 3 00
Philadelphia—Trinity Church, a few members, for Constantinople. 35 00
 “ I. E. I.” 1 00
Pottsdam—S. S. Christ Ch., for China 5 00 70 50

DELAWARE.

Lewes—St Peter's Ch. 5 63
 “ Sunday school. 37 6 00

MARYLAND.

<i>Baltimore</i> —J. F. Dallam, Esq., for	
Church at Matagorda.....	20 00
<i>Cumberland co.</i> —Emmanuel Ch.....	10 45
A communicant of do.....	5 00
<i>Frederick</i> —All Saints' Par., China.....	10 00
S. S. do.....	13 43
Children of Rector, do.....	78
<i>Georgetown, D. C.</i> —Christ Ch., male	
S. S. Miss. Soc., education of	
a child, China.....	25 00
<i>Washington, D. C.</i> —Trinity Ch., for	
China.....	42 00
Do. for Africa.....	42 17
<i>Upper Marlboro'</i> —Trinity Ch., $\frac{1}{2}$	16 25
Do. $\frac{1}{2}$	18 25 203 33

VIRGINIA.

<i>Alexandria, D. C.</i> —Christ Ch., little	
children, for Africa.....	18 07
Do. for China.....	5 00
Do. Ch. at Houston,	
Texas.....	6 93
<i>Fauquier co.</i> —Leeds, Mrs. J. A. Mar-	
shall.....	10 00
<i>Goochland co.</i> —Northam, St. James'	
Parish.....	70 00
<i>Millwood</i> —Frederick Parish, for Mrs.	
Hill's school, Athens.....	12 50
Do. do. for Africa.....	3 50
Do. do. general.....	22 50
Do. Mrs. Wickham, for	
Constantinople.....	20 00
Do. Mrs. A. O. Wharton,	
for China.....	5 00
<i>Shepherdstown</i> —Trinity Ch.....	8 20
Do. Dr. Magruder \$2, Mrs. A.	
Robinson \$1 50,.....	3 50
Do. Miss E. Wines \$1 50,	
Miss Swearingen's S. S. \$1 80.....	3 30
Do. C. W. A.....	15 00
<i>Winchester</i> —Sewing Soc., Christ Ch.	
1st paymt. ed. of a child under	
Mrs. Payne, to be called Lucy	
Balmain, Africa.....	20 00 223 50

NORTH CAROLINA.

<i>Elizabeth city</i> —Rev. E. M. Forbes,	
monthly collections of colored	
congregation, for Africa.....	1 50 1 50

SOUTH CAROLINA.

<i>Charleston</i> —St Peter's Ch., for China	54 09
Towards salary of Bp. Boone	10 00
St Philip's, a member, for Africa	5 00
St Stephen's Chap., white con-	
gregation, ed. of Daniel Cobia,	
Africa.....	6 19
Do. colored congregation, ed. of	
Theo. Dehon.....	6 85
<i>Clarendon</i> —St Mark's Ch. for Greece	23 50
<i>Edisto Island</i> —Ch. on Edisto Island,	
balance for support of a child	
in China.....	15 00
Rev. C. E. Leverett, for Africa.....	25 00
James B. Seabrook \$25, Jabez J.	
R. Westcott \$20, Arch. H. Sea-	
brook \$20, Thos. Bailey \$20,	
Dr. Bailey \$10, Mrs. Bailey \$15,	
B. Bailey \$10, Mrs. N. Whar-	
ley \$8, Miss Ann E. Johnson	
\$5, Mrs. John Jenkins \$5, Miss	
Willard \$2, all for Africa.....	150 00
<i>Northantee</i> —Ch. of the Messiah,	
for Africa.....	38 00

<i>Pineville</i> —United Par., Pineville and	
Upper St John's, for Africa.....	15 00
<i>Richland District</i> —Zion Par., China	50 00
Do. Africa.....	45 00
Do. col'd commu'ts, Africa.....	6 38
<i>Robertville</i> —Miss Mary L. Bonney,	
ed. of a child, China.....	25 00
<i>Society Hill</i> —Trinity Ch.....	10 00
<i>Waccamaw</i> —All Saints' Ch., for	
Africa.....	88 35
<i>Wilton</i> —Christ Ch., for China.....	32 80
<i>Winyaw</i> —Prince George's Par., for	
Africa and China.....	68 00
S. S. of do., for Africa.....	2 00
Prince Frederick, for Africa.....	19 38
Rev. W. T. Rooker, account col-	
lections in South Carolina, me-	
morandum of parishes not yet	
received.....	26 43 721 97

GEORGIA.

<i>Augusta</i> —St Paul's Ch.....	2 50
<i>Macon</i> —Christ Ch., Thank off'gs,	
two individuals.....	20 00
<i>Savannah</i> —"Ladies Chinese Soci-	
ety," four ladies of, second ann.	
payment for education, China.....	100 00
Two children, members of the	
same, first ann. payment, for	
ed. of Stephen Elliott, China.....	25 00 147 50

ALABAMA.

<i>Mobile</i> —Mrs. W. W. Fry, for China.	10 00
Children of Geo. Cleveland, Esq.	
third ann. payment, education,	
China.....	25 00
Children of Thos. McCoy, Esq.	
third ann. payment, for educa-	
tion, China.....	25 00
"Bp. Polk Missionary Society,"	
third ann. payment, education	
of Samuel S. Lewis, and Susan	
Jane Dwyer, China.....	50 00 110 00

LOUISIANA.

<i>New Orleans</i> —"O" education, China	25 00 25 00
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KENTUCKY.

<i>Louisville</i> —St Paul's Ch., ed. of Mar-	
garet Austen Jackson, China.....	25 00

OHIO.

<i>Ashtabula</i> —St Peter's Ch. Christmas	
offerings.....	4 50
<i>Columbus</i> —St Luke's Ch.....	1 00
<i>Elyria</i> —St Paul's Ch., a commu'n't.....	1 00
<i>Gambier</i> —Harcourt Par.....	3 00
Do. for China.....	1 50
<i>Marietta</i> —St Luke's Ch. S. S. for	
Africa.....	2 00
<i>Medina</i> —St Paul's Ch.....	5 00
<i>Piqua</i> —S. S. St James' Ch., educa-	
tion, Africa.....	20 00
Ladies' Sewing Society, educa-	
tion, China.....	25 00
<i>Springfield</i> —Christ Ch.....	2 00 65 00

ARKANSAS.

<i>Fort Smith</i> —All Saints' Ch.....	3 15
<i>Van Buren</i> —Trinity Ch.....	1 85 5 00

TOTAL, \$3,844 38

(Total since 15th June, 1845, \$28,821 78.)

POSTSCRIPT.

China.

LATE LETTER FROM BISHOP BOONE.

Just as the Spirit of Missions was going to press, we received a very encouraging and interesting letter from the Rt. Rev. Dr. Boone, Missionary Bishop to China, dated at Shanghai, February 12, 1846, extracts from which we subjoin :

"In reviewing the past year, we have very much to be thankful for ; life and health preserved by land and sea, and many temporal blessings much beyond the expectations of any of us. Not the least of these, we consider our having been conducted to this place. Further acquaintance has fully justified all I have hitherto written you of it. We have had, so far, a delightful, bracing winter, the thermometer ranging from 15° to 20° Fah. for six successive weeks, which augurs well for the health and strength of the Mission. The people continue to be as friendly to foreigners as heretofore, and we are increasing the number of our acquaintances among them, nor is the Word here preached altogether without effect. I had the pleasure lately to see two Chinese baptized by Dr. Medhurst, one of them a man of some literary standing among his countrymen. There are others who profess to feel deep interest on the subject of their souls' welfare ; the cause of our blessed Lord and Master must, I am persuaded, from this time forward, make a sure and steady progress in China.

On the 2nd inst., we commenced our school for Chinese boys, and have now twelve, whose parents have given them up to us for ten years. We have had many more offered to us, but are endeavoring, as we shall spend so much time, labor and money upon them, to make a good selection, and have not, therefore, received all that have offered. Our accommodations will not allow us to receive more than fifteen or twenty, and we shall easily succeed in getting that number. As soon as the number is complete, I will assign each boy, in pursuance of our plan, to some patron in the United States, and write to the party so selected. As but a limited number of those who have subscribed, can now have children given to them, I have determined to place Sunday schools first, and children next, supposing that adults will understand better the necessity of the postponement, and wait with more patience ; though they will not have to exercise half so much as myself, for I have increased confidence in the excellence of the plan proposed, and earnestly desire to see it fully carried out, until every one who desires, may have a child in China receiving an education at his expense, to take his place hereafter among the "Sacramental host" that are to be collected in this wide-spread Empire. We hope next year to open a school for

girls, of whom we have had several offered to us. The ladies in the Mission are clamorous for this project, and I know that many a heart at home will respond to their entreaties.

In the month of November last, "Chae," the Chinese youth who accompanied me to the United States, came up to me from Amoy, to put himself under my care to receive an education. He became very much impressed with divine truth, and anxious for the preservation of his soul, on the passage from New-York to Hong Kong; and told us when he parted from us at the latter place, with tears in his eyes, that he would never worship idols again; that God had been *so good* to him, that he would worship and serve him all his life. He promised then to join us at Shanghai, if his father consented. Upon his return to Amoy, his father peremptorily refused his consent to his joining us, and with a sigh we gave up all hope of seeing him again; it was, therefore, with peculiar gratification I welcomed him on his arrival. He had a tale of sorrow to tell, which had completely bowed his heart, and which had made the instructions formerly received, more precious to him than all that now remained on earth. He told us that soon after his arrival at Amoy, his father, mother, and two brothers were taken sick, and all died within a few days of each other. He, himself, became also very ill, and in his trouble he was glad to turn to those who in past times had been his friends, and had taught him all he knew of that religion to which he now felt he must look for all the consolation he could experience in this world. Upon his arrival he was greatly changed; sad, diffident, humble—the very reverse of the confident, sprightly lad he was when in the United States. I waited

patiently to see how much of this was owing to natural sorrow, before I ventured to indulge confident hope of his conversion; but I am now so satisfied of his sincerity, and that he has really been made a new creature in Christ, that I am giving him special instructions with a view to his baptism at an early day. He expresses a desire to receive an education in both English and Chinese, that he may become a preacher to his countrymen. This information will, I have no doubt, give much pleasure to many in the United States who were much struck with his intelligence and sprightliness of manner. I trust that, by the divine blessing, he will become an instrument for the accomplishment of much good among his poor benighted countrymen.

The only events of a public character that have transpired which would be of any interest to you, are those which relate to the toleration of the Christian religion in China. Upon my first arrival, I sent you a copy of an edict, which granted toleration to the professors of the religion of the "Lord of Heaven." Regarding the phrase, "Lord of Heaven," as equivalent to the true God, we supposed that all who professed the Christian religion would be protected from persecution by this edict. But it seems this construction displeased the Romanists, and they procured a second edict to be issued, explaining this phrase, "religion of the Lord of Heaven," in such a manner as to cut off Protestants from all participation in the toleration granted. The words of the second edict are as follows:—"We conceive the religion of the Lord of Heaven mainly consists in exhorting to virtue and warning against vice; hence those who profess this religion practice virtue; but in our former com-

nunication, the matter was not clearly defined, and being apprehensive lest there might be difficulties and impediments in managing the affair throughout the several Provinces, we have made inquiry, and now find that the religion of the Lord of Heaven consists in congregating for worship at stated periods to the Lord of Heaven; in venerating and making offerings to the Cross, pictures and images; and in reading the books of the sect, which are the customs of the said sect; and *that if these observances be not practised, then it cannot be designated the sect of the Lord of Heaven.*" This paper was evidently written at the suggestion of one thoroughly acquainted with the Romish religion; care being taken to distinguish (in the original) the worship paid to God from that offered to the Cross and images. Immediately upon the receipt of this second edict, I wrote to our Minister, Mr. Everett, to call his attention to it, and to request him to endeavor to procure for Protestants the same toleration. Mr. Everett had not arrived when my letter reached Canton. His Excellency, Sir John F. Davis, Governor of Hong Kong, however, brought the subject before Ke Ying, the Imperial Commissioner, who thereupon issued the following edict, which grants, to *all the Chinese*, a complete toleration in the profession and practice of the Christian religion; for which the Lord's holy name be praised:

Copy of the Third Edict.

"Ke Ying, Imperial High Commissioner, &c. &c. &c., hereby issues his instructions. He has lately received a letter from the English Envoy, Davis, stating, that as the proclamation regarding the rites of the religion of the Lord of Heaven, published at Shang-

hai, contains the following words:— 'Those who do not worship the cross, pictures and images, as well as chant-books, cannot belong to the religion of the Lord of Heaven;' he is extremely apprehensive lest those who do not worship representations and images, will not receive protection; adding that according to the religion of his own, the American and other nations, the worshipping of representations, images and such like things, have many years ceased; and that if the disciples of the said religion be treated differently, it will not be in accordance with the treaty of Nan-King: further, requesting that orders may be sent to the Intendant of Circuit of Soo-chow-foo, Sung-Kiang-foo and Tae-tsang-chow, directing him to issue another proclamation, &c. He finds, on examination, that in the commercial regulations formerly agreed upon with the United States, there is an article permitting the erection of Halls of Worship at the five ports, which article has already generally been made known to all nations, without any discrimination or difference; that subsequently the French Envoy, Lagrené, requested that Chinese subjects professing the said religion and practising virtue, might all be exempted from criminality; and that those who worshipped the Cross, pictures and images, might be permitted to do as they pleased; all which, he, the High Commissioner, has already reported to the Throne, and received a gracious decree, allowing it to be generally published for obedience, as is on record. This permission, however, refers especially to Chinese subjects professing the said religion, who live in the practice of virtue. These having, moreover, all been exempted from criminality, *it is no matter whether peo-*

ple worship the Cross and images, or do not worship them. All those who do not make a pretext of religion to do evil, are exempted from prohibition ; which is plain without further inquiry. As regards the several nations of the Great West practising their own religions, seeing that China does not interfere therewith, there will certainly be no such thing as treating people differently, or withholding protection from them. It is his duty, therefore, to issue his instruction ; and he sends these to the said Intendant of Circuit, so that he may forthwith, in obedience thereto, issue a further proclamation. Let him not oppose instructions."

From this you will perceive that the religion of our blessed Lord and Saviour enjoys a free toleration in China. How wonderful have been the dispensations of Divine Providence towards this country during the last five years! How rapid have been the successive steps from entire exclusion to complete toleration! How many nations of Europe, even at this day, may blush to contrast their own policy with the noble stand for liberty of conscience now taken by China! *No matter what their creed, so they do not make a pretext of it to do evil, they are tolerated.* What may we

not expect to see done in China, if spared to a good old age? Will not this act of toleration, granted by a heathen emperor, arouse our young men to a sense of their duty to this country?—Three of them at least, to take away the reproach which rests upon their whole number, for having left the noble provision made by two of our laymen for this mission, so long unemployed? But it is in vain to write: if this edict is not heard, making such an appeal as it does for these ignorant, perishing millions, how can I expect any thing that I can say, to gain a hearing. Again, I say, commend it to our young men, and send us help—help for schools, and fellow-laborers to aid us in cultivating this mighty vineyard.

The several members of the Mission are diligently pursuing their studies under my direction, reciting to me daily, and are making respectable progress in the acquisition of the language. Miss Jones and Miss Morse are engaged from nine to twelve o'clock each day, in teaching English in the school. All who are now with us are in the enjoyment of very good health, with the exception of myself. I have been lately much let and hindered in my studies and work generally, by a return of the affection of my head."